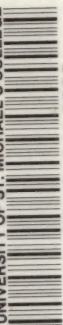


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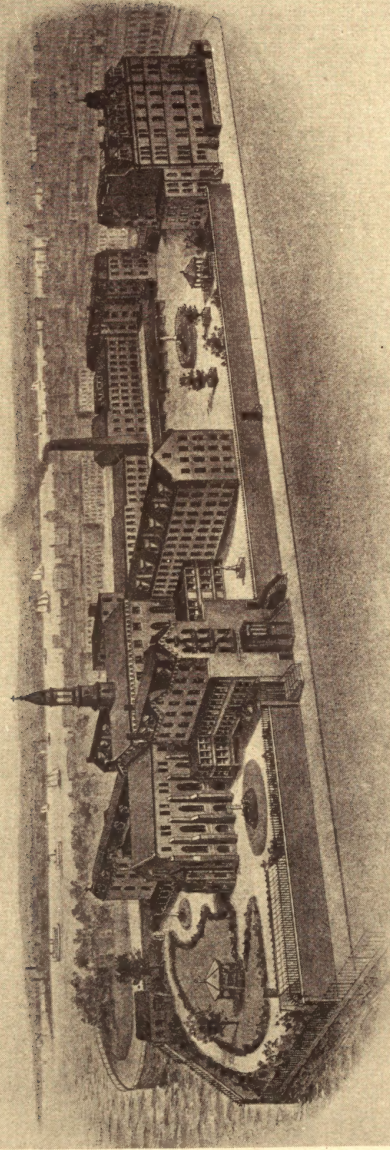
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TRANS

Letter to the
from
Mother Provincial
1907



Rev. Father say a
little prayer for your



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Convent of the Good Shepherd
NEW YORK

IN THE FOOTPRINTS

OF THE

Good Shepherd

NEW YORK, 1857-1907

BY

KATHERINE E. CONWAY

FROM THE CONVENT ANNALS AND FROM PERSONAL
STUDY OF THE WORK



CONVENT OF THE GOOD SHEPHERD

EAST NINETIETH ST., NEW YORK CITY

1907

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BY
THE SISTERS OF THE GOOD SHEPHERD,
NEW YORK



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BOSTON, U. S. A.

GRATEFULLY AND LOVINGLY INSCRIBED
TO
THE HAPPY MEMORY
OF
Mother Mary Magdalen of Jesus
(CLOVER)
FOUNDRESS AND FIRST PROVINCIAL OF THE
GOOD SHEPHERD IN NEW YORK
AND
THE DEAR SISTERS WHO WITH HER BORE THE BURDEN
OF THE DAY AND THE HEATS,
MAKING A PATH TO SALVATION FOR MANY

LETTER FROM THE MOST REVEREND ARCHBISHOP FARLEY

ARCHBISHOP'S HOUSE, NEW YORK,
APRIL 4TH, 1907.

THE REVEREND MOTHER PROVINCIAL,
CONVENT OF THE GOOD SHEPHERD,
NEW YORK.

DEAR REVEREND MOTHER, — I am pleased to know that the story of your Institute for the past fifty years in this diocese has been prepared for publication by so loyal a Catholic and so capable a writer as Miss Katherine E. Conway.

Praying for the community every blessing, I am, very faithfully,

Your Servant in Christ,

JNO. M. FARLEY,

Archbishop of New York.



THE VENERABLE JOHN EUDES, FOUNDER OF THE ORDER

INTRODUCTION.



THE Convent of the Good Shepherd, New York City, celebrates on the Feast of the Holy Angels, October 2, 1907, the fiftieth anniversary of its foundation. Of the two hundred and sixty-two convents of the Order founded since the institution of the Generalate in 1835, there is none whose situation compelled a more rapid local development, and none which more promptly responded to its almost unequalled opportunities. This is now evident in the number of its religious, their fidelity to their high calling, the esteem which they have won from Church and State, and the numbers and importance of their foundations.

Yet the work of the Good Shepherd was begun in New York under peculiar difficulties. It was not unique in its beginning with Bethlehem poverty. This has been the portion of practically all the great foundations of the Order whose field, like that of the Church, is the whole world.

It was unique, however, in beginning with the toleration rather than the approval of the chief ecclesiastical authority. The mission of the Nuns of the Good Shepherd is chiefly to reform fallen women. The great first Archbishop of New York, the Most Rev. John Hughes, D.D., the results of whose faith and energy will never cease to be felt in the Church in America, admired the object of the Order, but considered it impossible of attainment. Other sinners might be reformed — how many a desperate battle with the powers of evil he had himself fought to a victorious finish! — but he saw little or no hope for her who had lost the glory of her womanhood. In Ireland, the country of his birth and boyhood's years, a woman's lapse from virtue was a rare event, and punished with a social ostracism hardly imaginable in other lands. To the Irish, the white path of honor seems so natural and easy for a woman that they can find no excuse for her who leaves it. They were chaste Pagans, and Christianity intensified a natural characteristic. This natural and supernatural horror of the desolating vice was strong in the Irish-American Archbishop. The Nuns of the Good Shepherd had to prove the practical

nature of their mission in the face of doubt and discouragement.

They were successful. Their first conquest was Archbishop Hughes, the head of the greatest field for their labors which the New World offers. He became, as all his successors have continued, a firm friend and protector of the work of the Good Shepherd.

They made conquest next of the state and city authorities. The constitution of the Empire State was the outcome of a broad and liberal spirit. The honors must be divided among the freedom-loving Dutch pioneers, the Catholic influences at work in England at the time of the English conquest of the New Netherlands, and the contiguity of William Penn's gentle-mannered and tolerant settlement. Where else in the thirteen original colonies had a Catholic Governor of Irish blood been possible in the days when Governor Dongan ruled in New York? Even in "Know-nothing" days, the proscriptive spirit of religious and racial prejudice touched city and state but lightly. Whatever prejudice existed was confined to the lower orders — intellectually speaking — and its active manifestations were

nipped in the bud by the courageous action of Archbishop Hughes and the splendid representatives of Catholicity already entrenched in his Metropolitan city.

The secular authorities, confronted as they were in the '40's and '50's by the immense influx of immigration, were quick to note and to utilize the services of all the denominations who set themselves earnestly and effectively to charitable and reformatory work, and to the honor of the government be it said, when the Catholic religious communities proved their staying power and the inexhaustible resources of their patience and charity, they found no hostile discrimination. Successive governors and mayors have testified to the value of the work of the Good Shepherd, among the former none more strongly than he who now holds the highest place in the nation's gift.

During the fifty years of the existence of the House of the Good Shepherd in New York it has received 13,018 girls, of whom 8581 were committed from the courts; and 4457 came of their own will.

Of these, 7274 have been returned to family and friends; 4672 have been otherwise discharged;

Introduction

251 have been transferred to other institutions; a few have left without permission or been sent out of the State; 369 have died peaceful and edifying deaths in the Home in which they found refuge and mother's welcome when the world had forsaken them; 491 are in the house at present writing.

From the New York Convent, within the same interval, have gone forth the now flourishing branch-houses of Boston, Brooklyn, Newark, Troy, Albany, Peekskill, Springfield, Hartford, and Providence. The convents of Trinidad, B.W.I. and Bogota, Columbia, S.A., have also gone out from New York. The former has been transferred to another Order and the latter to the immediate jurisdiction of the Mother House of the Good Shepherd at Angers, France.

In the chapters following, we shall tell briefly the story of the fruitful Provincial House of New York.

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THE VENERABLE MOTHER MARY OF ST. EUPHRASIA PELLETIER,
FOUNDERESS OF THE GENERALATE

IN THE FOOTPRINTS OF THE GOOD SHEPHERD

NEW YORK — 1857-1907

CHAPTER I.

THE PROVINCIAL HOUSE IN 1907.



THE Provincial House of the Good Shepherd in New York occupies the block between Eighty-ninth and Ninetieth Streets, north and south, with East River and Avenue A east and west. The various entrances are on Ninetieth Street, on which, as on Eighty-ninth Street and Avenue A, the buildings and the high brick garden walls over which the woodbine creeps, present a serious and secluded aspect to the passer-by, albeit the frivolity and wickedness of the city presses close to this abode of piety, industry, and peace. The greenhouse and another vine-draped wall stand between the inclosure and the river bank.

In the Footprints of the Good Shepherd

Within the inclosure rise the various buildings, all of red brick with granite trimmings, every one to its own use, and all connected by covered ways. The Provincial House and the Novitiate, separated by the chapel which extends well out into the grounds, overlook the river. Into these sacred precincts, secular persons are not admitted save for obvious necessity, as with the physicians of the house, the workmen engaged in alterations and repairs; in recognition of the bond of blood, members of her immediate family being permitted to visit any nun in a serious illness; and finally, for good cause and with due permission, in the case of some well-tried friend of the community intent on its special service.

There is nothing hard nor unreasonable in this seclusion. The Good Shepherd is one of the cloistered orders of the Church. Whatever differences of opinion may exist outside of conventual circles as to the utility of the cloister elsewhere in the twentieth century, none will deny that the subjects of the Good Shepherd's care bear the temporary seclusion necessary for effective reformation much better for seeing that their "Mothers," as they fondly call the nuns,

live in even greater seclusion. Moreover, the mental and physical strain of their long day's work makes the brief privacy of choir and cell, and the briefer interlude of community recreation, an absolute necessity for these devoted religious. A few of the nuns in every house of the Good Shepherd are, however, dispensed from the cloister, in order to act as intermediaries between the convent and the outside world in business matters.

Within the cloister there is nothing which would repel the fondest mother surrendering her daughter to God's exclusive service. No luxuries are there, but the beauty of exquisite order and cleanliness reigns supreme; broad corridors, large windows, well-polished hard-wood floors, and the best in heating, lighting, and ventilation. There are no hangings nor rugs to catch dust and germs, but everywhere one looks up to pictured heavenly faces and inspiring mottoes.

The nun's cell is large enough for her narrow bed, her modest toilet necessities, and the desk or table for such work of brain or hand as must be wrought in quiet.

The assembly room wherein the community

In the Footprints of the Good Shepherd

holds its conferences and recreations, is spacious and cheerful, with its sacred pictures and portraits of founders, its bookcases and piano. No wholesome, earnest woman, intent on a serious work, would demand more than the convent cheerfully gives to keep herself in fit condition of soul and mind and body.

The parlors for the nuns' visitors are on the second floor of the Provincial House. A light lattice or grating of wood divides the rooms in two, the nuns ordinarily seeing people of the world from behind this cloistral screen. The "children's" parlors are on the first floor of the Provincial House, and arranged in like fashion.

All modern inventions of time and labor-saving nature are utilized in the convent, and we find its telephones for communication with the outside world, as well as a system of telephones connecting all the buildings with the Provincial House.

The Novitiate is like the Provincial House, except in the matter of the cells. The novices have the traditional dormitory with white-curtained beds set wide apart, such as every woman who has been a convent boarding-school girl

remembers. There is a spacious and comfortable infirmary, which was happily vacant at the time of our visit.

In the Novitiate, forty young aspirants were being formed to the life of the Order under the direction of an experienced mistress. The fair young resolute faces under the white veils were radiant with peace and happiness.

The mistress of novices loves a large flock, for missions are multiplying, and those who are advancing in age under the burden of the day and the heats must have their work gradually lightened by the young and vigorous.

“But we want strong, broad-minded, sensible and self-sacrificing women,” she added. “None others can live our life and fulfill our mission.”

In the Novitiate, the aspirants are not only prepared for the vows and trained in the virtues essential to the religious life in general, but they are also exercised in the works of mercy to which the fourth vow, peculiar to the Order of the Good Shepherd, will bind them. They must go to “the class,” as the convent word is; that is, they must be tested for their vocation by actual work among the penitents. Hence, the Novitiate must

In the Footprints of the Good Shepherd

be in a convent where the chief work of the Order is being done on a large scale.

In the New York Convent, there were at the time of which we write about five hundred girls and women committed from the courts, enrolled by their families, or admitted on their own request. Two features of a fully equipped Provincial House of the Good Shepherd are for the present absent from New York, the Magdalens' convent, and the preserves' class. The need of room for the penitents has obliged the transfer of the Magdalens, now numbering about one hundred and ten, to the Brooklyn establishment, where a spacious convent has been provided for them; while the preserves are cared for at Mount Florence, Peekskill. There is still a receiving house for them at the New York Convent, where they may tarry for a day or two, until they can be taken to their pleasant and healthful home on the Hudson.

Covered and glassed-in porches, or cloister walks, run the width of the Provincial House on both sides. Passing through a door in the rear, we are in the grounds of the penitents, or "children" as they are invariably called. A kindly

nun explains the uses of the various brick buildings which rise up before us. The small homelike, three-story structure, with awnings on the upper windows, and its entrance on Ninetieth Street, is the rectory, the residence of the chaplain, at this time the Rev. Joseph F. Delany, D. D., since succeeded by the Rev. B. F. M'Kenna. He has his parish, so to speak, compressed into small space about him. But it is well populated and very fervent. There are no absentees, except through illness, from the Sunday and week-day Mass, at 6.30 A.M., from vespers, sermon, and Benediction of the Blessed Sacrament, on the afternoons of Sundays and feasts. His confessional is constantly sought, and his sick calls are numerous. Youthful folly, sin and sorrow have brought wrecked bodies as well as sick souls into the fold of the Good Shepherd, and the office of chaplain is no sinecure.

Next to this good priest's modest residence is St. Anne's Receiving House for the preservate children on their way to Peekskill. In the same building, occupying the corner of Avenue A and Ninetieth Street, and consisting of four stories with mansard roof, is the home of St. Joseph's

In the Footprints of the Good Shepherd

class — the juveniles, nearly always victims, more sinned against than sinning.

Opposite to St. Joseph's class, on the corner of Avenue A and Eighty-ninth Street, is St. Michael's class, a large, irregular building, rising from two stories over a high basement to four stories, with mansard roof. Here, reside the oldest of the "children," most of them wearing the black dress and the silver cross of the "consecrated." Some of these are now aged women, one, indeed, having spent forty-nine years in the house.

The consecrated make a promise to remain for one year in the house. This, they may renew. They make no religious vows, only what is called an oblation renewed from year to year. They are free at the end of their year to return to their homes or to seek a livelihood elsewhere, the nuns always aiding them to this end; but a large percentage prefer to remain in the Home.

In St. Michael's is the steam-heating apparatus for all the houses. Here, too, is the laundry, with the latest and best of modern labor-saving appliances, which has long cared for not only a vast amount of private work, but also for the work of many colleges and institutions.

Between the homes of St. Michael's and St. Mary's classes is the great and thoroughly equipped kitchen in which the food is prepared for all the classes; although every class has its own dining-room. We have seen the bountiful and varied provision of meats, vegetables, fruits, bread, tea, coffee, cocoa, etc., and have realized how thoroughly the nuns of the Good Shepherd obey the wise prescription of their Foundress to give the children the food of their own country.

St. Mary's class occupies the corner of Eighty-ninth Street and Avenue A. It makes place for the infirmary, St. Roch's, used by St. Mary's and St. Michael's, St. Joseph's having its own.

One sandy, unplanted square is on the boundary line between the nuns' and the children's buildings. Here once stood an edifice for the latter's use. It was the only portion of the property injured at the blowing up of Hell Gate. The building was condemned and demolished. The site will not, probably, remain much longer unutilized, for all the houses are crowded. We must deplore, however, that the beautifully kept grounds about all the houses are not larger.

The greater number of the professed nuns are

In the Footprints of the Good Shepherd

constantly with the children, overseeing and sharing in their labors, giving them religious instructions, and presiding at their meals. A number of the nuns have also their sleeping-rooms beside the various classes. The privileged guest, with freedom to come unannounced into any class or work room, marvels at the happy relations existing between the Mothers and the "children," the tenderness with dignity on the one side, the confidence without familiarity on the other.

Under one roof, common to all the houses, the Mothers and the children meet daily and many times a day. The chapel, or church as we may fairly call it, runs nearly the length of the whole block, with the eastern entrance for the nuns, the western for the penitents. From the river-side the gilded cross and the stained glass windows of the nuns' choir are conspicuous. Between the choir and the children's chapel is the sanctuary, with its beautiful double altar of pure white marble. On both sides, the ever burning sanctuary lamp proclaims the Real Presence of Christ in the Blessed Sacrament.

The nuns' choir has a triple row of stalls to accommodate a very large community. Here they



THE NUNS' CHOIR

assemble daily for the Mass and the meditation, and at the canonical hours, to chant the Office of the Blessed Virgin. The stained glass windows in the choir show forth the inspiration, the foundation and the renovation of the Order of the Good Shepherd, with the saints of missionary spirit whom it holds in special devotion. We see the Scriptural picture of Christ the Good Shepherd, and beside Him, the less familiar picture of His Mother as Our Lady of Charity, also bearing in her arms a wounded lamb. There are the Venerable John Eudes, the Founder, and the Venerable Mother St. Euphrasia Pelletier, the institutor of the Generalate. St. Joachim and St. Anne, the parents of the Blessed Virgin, stand together; as also St. Mary Magdalen and St. Teresa, St. Ignatius and St. Francis Xavier, St. Patrick and St. John the Baptist, St. Augustine and St. Francis de Sales, the mild rule of the one as adapted to modern needs by the other, being followed by the nuns of the Good Shepherd. There are beautiful Stations of the Cross between the windows.

On one side of the sanctuary is a fresco of the Apparition of Our Lord revealing the Devotion

to the Sacred Heart to Blessed Margaret Mary; on the other, Our Lady of the Immaculate Conception. A great crucifix, conspicuously placed, reminds the nuns unceasingly of Him who died for the least and lowliest of those to whose service they are consecrated.

The children's chapel is much larger than the nuns', and in its seating arrangements resembles a parish church. Midway, the floor is raised about a foot to the end, and on this elevation are the places of the juveniles, St. Joseph's class. At the intersection is the pulpit; in the rear of the chapel, the confessional. The altar is no less rich and beautiful in every detail than that of the nuns' choir, and the only difference in the Way of the Cross is that in the children's chapel, the figures are in colors. There are immense crucifixes in each division of the chapel. The windows are of cathedral glass. The walls are decorated with the more appealing frescoes. On the exterior wall at the entrance, we see Magdalen anointing the feet of Christ in the house of Simon the Pharisee. Within, are the Agony of Our Lord in the Garden, His Scourging at the Pillar, Our Lady of Sorrows, the



THE CHILDREN'S CHAPEL

Samaritan woman to whom Christ as He rests by the well announces the tidings of salvation, the Apparition of the Risen Christ to Mary Magdalen, the merciful judgment of Christ on the sinful woman, "Let him that is without sin cast the first stone"; and finally, Magdalen in the Desert. With the always present statues of Our Lady and St. Joseph, as in the nuns' choir and the frescoes of protecting angels, there is everything to reach the heart through the eyes, and move it to sorrow for sin, to humble confidence and to earnest penance. And the children love their chapel. Never have we entered it without finding absorbed in prayer some of the many who delight to spend much of their free time before the Blessed Sacrament.

We have seen this great establishment, though chiefly on the exterior thus far. Looking out from our window over the East River at night, we see the coast steamers coming in, and the excursion boats which dock almost beside the convent greenhouse. The river is gay with its various brightly lighted craft, but here and there are corners of tragic gloom. As the thoughtless chatter and laughter of gay young girls float up


on the warm September night, we remember those other girls crouching in the shadow, waiting for the midnight stillness and darkness to hide their sin and sorrow beneath the waves. How many a one of these has glanced up at the light still burning in the windows of the convent, or perhaps at the faint glow of the altar lamp through the pictured saints of the chapel, repented her rash resolve, and sought admission where the sinner's summons is never unheeded, no matter what the hour.

Nay, unfortunate women who have actually dared the fatal plunge, have been rescued and carried into the house and resuscitated, living to bless the work of the Good Shepherd, and to carry the sweet memory of it all through their subsequent virtuous lives.

The poet who sang of the rarity of Christian charity, of the forsaken one who feared not the black flowing river, would have written a comforting pendant to his terrible verses could he have known the House of the Good Shepherd in New York. Not in vain is it set between the city and the river, a warning on the one side against sin, on the other against despair — God's own Lighthouse.

CHAPTER II.

WITH THE CLASSES.

E began with St. Joseph's class, the juveniles, who are committed by the courts, or by the Gerry Society for the prevention of cruelty to children.

The Hon. Elbridge Gerry, the founder of this Society, speaking once of the appropriation for these children, said: "If I had my way, twice the sum would go to the Good Shepherd, for it is one of the grandest of our institutions."

The ordinary ages of commitment range from eleven to sixteen, but they may be kept until twenty-one, unless they shall have earlier satisfied the nuns as to conduct and certainty of self-support, or unless their proper care and maintenance are guaranteed by parents or guardians. The nuns instruct them in the work which is in most demand, and also give them education sufficient for all ordinary purposes. St. Joseph's is, in effect, an industrial school, looking very like an ordinary public school; but the younger

In the Footprints of the Good Shepherd

children have four hours and the older two hours a day for a thorough grounding in the foundation studies. There are no "fads"; but it will not be the nuns' fault if their charges are not strong in the often neglected "three R's." Reports of every child's behavior and progress are made every three months to the committing magistrate.

We visited first the large refectory, with its well-polished tables, napkins and neat white dishes. The tables are set a little closer than the nuns like, as the average number at a meal is one hundred and seventy-six; but there still is room for the servers to pass between and replenish the plate and cup, and the healthful appearance of children testifies of plentiful and appetizing meals.

Then, to the workroom of the older girls. Women's machine-made garments, underwear, flannelette wrappers, and the like, are made here, and the children rapidly acquire control of their machines which are operated by steam, and take no little satisfaction in the neat finish of their work. Most of them are girls in their middle teens, handsome all, and of a great variety of nationalities. In another room, was a still younger class, buttonhole makers, knitters and

embroiderers. The first were happy in showing us their quickness and skill. Much of the work of the last-named was highly ingenious and artistic, and we saw curious and pretty objects made at recreation, which the children are allowed to give to their relatives, when they have any to visit them or feel interest in their progress.

In the schoolrooms were diversified groups, representatives of the newer immigrations, fast mastering the intricacies of the English language.

The dormitories contain rows of iron beds with springs and comfortable coverings. The lavatories are separate. The arrangements made it evident to the visitor that not even the shrewdest of the children can escape the vigilance of the presiding Mother in the matter of making a proper toilette. They dress their hair as they will, but they wear uniforms of a neat figured cotton fabric. The sanitary arrangements are perfect and well cared for.

We met several gentle and beautiful novices in workroom and schoolroom. St. Joseph's class seems to be the ultimate test of a vocation to the Good Shepherd; and well it may be, for she who succeeds among these volatile young creatures, snatched from unspeakable depths of evil, and

ever alive to the terrible fascination of the street, must succeed anywhere.

There is no department at once so sad and so comforting as St. Joseph's. Pitiful is it to look into those beautiful young eyes and know they have looked on vice almost from the cradle; children of the streets, often worse than orphaned, to whom a clean and decent shelter was heretofore unknown; familiar with immorality in its varied forms; murders and suicides being events within their easy comprehension; scarcely knowing of God save from the blasphemies of their environment. The nuns must awaken the souls and the minds of these poor little ones, besides training them to bodily cleanliness and habits of industry and order. What moral tragedies are in the background of these young lives! The lamented Father Benjamin de Costa told the writer of his interview while he was still a Protestant minister, with Elbridge Gerry:

“I came down from his office and out on the street, with my hands raised to heaven, and crying out, ‘My God! my God!’” said the venerable convert, not daring further to advert to the sins against childhood just revealed to him.

The fortunate children taken from the brink of hell to the safe shelter of the Good Shepherd have time to forget before they face the world again, with cleansed souls, and minds alert to things honest and of good report, and hands trained to labor.

In the class, however, work is never unduly protracted, but broken with study and recreation. Besides the midday recess of about an hour they have nearly two hours between supper and bedtime, all the recreations, when the weather permits, being spent out of doors. The nuns have scanted their own grounds to give the greater space to the playgrounds of St. Joseph's class and of all the classes. Here the children have the much prized right to run and shout to their hearts' content. For inclement weather St. Joseph's has a large playroom in the basement.

This class furnishes few or no recruits to the ranks of the consecrated; but extremes meet, and now and then some of St. Joseph's children aspire to take the high path of perfection at a single bound as Magdalens. Needless to say, these youthful fancies — for such they are for the most part — are not indulged unless after long

perseverance. For most of the children the nuns find places, and they have the satisfaction of knowing that a large proportion of the juveniles do credit to their training. If, however, they relapse into evil associations and need again the Mothers' care, the light still burns for them in the Home of the Lost Child, but they are assigned to another division.

In St. Mary's class, the arrangements of which are similar, the inmates are employed at a more advanced grade of the work already mentioned.

The laundry is the oldest and most important of the industries of the house, and here the older and stronger of the children of St. Michael's class are employed, under conditions like those prevailing in the other classes, the work beginning and ending at very considerate hours morning and evening, and broken by a good recreation after dinner. In the laundry are pure air and abundant light, and every modern device for lightening this hardest part of domestic labor. Better still, here, as in kitchen and workroom, are the Mothers, not one of whom, no matter what her antecedent position in the world, hesitates to give object lessons to the children in any kind of manual labor.

Many of the children, however, are far from strong, and must be given light employments. The new "child," coming into the house, as a rule, sick with misery and disappointment, makes her first acquaintance with her new home through the infirmary. By the time she is fit to leave it, the nuns usually know the work to which she should be assigned.

Let us say for the benefit of our readers who love active charities, and who wish to be ready in the most detailed and literal sense for the Last Day's test of true devotion to Our Lord, that every one of the corporal and spiritual works of mercy are performed by the nuns of the Good Shepherd.

We also visited St. Michael's and St. Mary's classes on successive evenings after working-hours, in company with the Mother Provincial and the visiting Mother Prioress of another house who, during her residence in the New York Convent, had been employed successively in all the classes. The assembly room of both the classes is very like a convent school's study hall, with its painted floors, the great open space in the center, the raised platform for the presiding Mother, its statues and pious pictures.

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“Treat the children with nobility of soul,” is another prescription of the Venerable Mother Foundress, in fidelity to which we find the secret of the success of the House of which we write, and of every house in the six great American Provinces of the Order. As the little group of visitors entered, they were greeted with music, and until they had taken their places, the children stood in token of respect. Then broke forth the low voices and the happy smiles of recognition. The visiting Mother recalled incidents of the days — the happiest in her life, she said — when she had presided over the class, and lovingly inquired for her old children. Many of them were near the head of the hall, consecrated every one, some growing old in the Home which years ago they had resolved never to leave. There was hearty laughter over the little pleasures or troubles of old time as in some sedate “consecrated” was discovered the heroine of a girlish escapade of the long-past days of the beloved Mother Mary of St. Syncletica, when the present Provincial and the visiting Mother were but beginning their careers in religion.

After such disclosures, the new-comers might

well take heart and say: "Who knows that I may not also stay with the Mothers, wearing my silver cross, and accounted as devout and trustworthy as Thais or Petronilla!"

Some of the penitents are girls of good family and education whose downfall is primarily due to the morphine or opium habit. It is a beautiful custom of the Good Shepherd to protect the family name and self-respect of their charges by giving to each as she comes in the name of a saint. By this name only is she known in the house.

The children entertained their guests with brief programmes of music and recitations. The strength of the bond between the Mothers and the children was shown as we were leaving, when the visiting Mother soon was shut from sight by crowds of her old friends who kissed her hands and prayed God to bless her; while at the doorway, the Mother Provincial was fairly besieged.

Some came only to ask her blessing; others sought favors, simple enough and promptly granted; while one slight young girl with mutinous black eyes tried to drive a bargain:

"I'll stay here forever, Mother Provincial, if you'll only give us back Mother ——." Oh, yes;

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the Mothers actually in charge were all right — she had no fault to find; but her changeful fancy had been caught by the evidences of the grateful affection of the old children for the Mother of an earlier day.

We were lighted across the courtyard and pursued through the covered ways by children released for the hour from their charges in the infirmary and anxious to do honor to the Mother Provincial and her guests. Those who think of nuns as remote and austere beings, ruling their charges with laws like those proverbial of the Medes and Persians, should see a Mother of the Good Shepherd with her flock. Nowhere in the world are there more loving, humble, and grateful hearts than among the “consecrated,” who, after the Magdalens, are the joy and the crown of the Good Shepherd nuns.

The consecrated become, in a way, co-operators in the Mothers’ work, comforting the lonely and heart-broken new-comers, warning them with the wisdom won from sad experience against the dangers of return to the life from which they have been rescued, helping to care for them in sickness, and redeeming their own days of folly

by prayer and real missionary service to their weaker sisters.

“Oh, there are many holy souls among our consecrated,” said the Mothers, gratefully recounting the good deeds of these elder children.

It is hardly needful to say that the Mothers are not arbitrarily changed from one position to another. A sympathetic and prudent nun may spend practically her whole life in the class which she successfully governs. Changes are made chiefly for health reasons, or to give a wider field for usefulness in the general good works of the Order to one who has been well proven in a smaller charge.

One of the older children was of unmistakable Hebrew features. We asked some questions:

“Oh, certainly; the Home is open to all who seek its shelter without regard to race or creed or class. We always have some Hebrews” — the questioner had seen eight in one department of St. Joseph’s class — “and always a number of Protestants. They all follow the successive exercises of the day for order’s sake, but no pressure is brought to bear on any one to change her religion. Some non-Catholics, exemplary chil-

dren in their respect for their mistresses and their attention to duty, leave us as they came, though often keeping up friendly communication by visits or letters with the nuns."

We remembered that the Jewess in St. Michael's class wore the black robe and the silver cross of the consecrated.

"Yes, she is a convert," answered the Mother Provincial. "We have, however, but few converts from the Hebrews; a much larger proportion from the Protestants of various denominations."

Here one of the Mothers told her amusing experience with a young Baptist girl.

"I don't like you, nohow," was her first-sight verdict on the nun.

"But I like you," rejoined the Mother; "and when you are refreshed and rested, we shall get on well together."

Some months later, the new-comer was nowise diffident in expressing her distaste for the Palm Sunday services. Yet before Holy Week had come again, the same girl had been received into the Church. She spent several years as a consecrated before hazarding her fortunes in the world once more; and she is now filling a good

place provided for her by the nuns, whom she seeks from time to time with her always welcomed tidings of her improved condition.

During the past fifty years many penitents who came in as non-Catholics have passed away under the roof of the Good Shepherd. It is a singular fact that not one of these has ever asked for the religious ministrations of the denomination in which she was brought up, although well aware that these would be procured for her. Invariably, the dying child asks for Catholic Baptism and the other Sacraments. What she has seen of Catholicity as a religion in which to live has penetrated her soul with the conviction that it is the only religion in which to die.

It may be asked by what discipline these results are obtained with children from the courts, as St. Joseph's are; and with the older girls and women, many of whom have had long familiarity with the adult haunts of vice, with low dance-halls and variety theaters, and subsequently with the business-like reformatory methods of the prison. Corporal punishment is forbidden in the houses of the Good Shepherd throughout the world; there are no dark cells. The utmost of

repression allowed — and this only in the case of girl or woman, high-tempered and utterly undisciplined, who attempts violence to one of her companions — is to put her in solitude in a light and well-ventilated room until she has expressed penitence and promised amendment, which is ordinarily within an hour or two after her fault. The regular life — for the penitents have a rule as well as their mistresses — the example of the nuns and of the consecrated, the labor suited to their strength and skill, the interludes of recreation and instructive reading, above all, the religious influence, not only in daily Mass and devotions in the chapel, but emanating from every object about them, subdue of themselves the most restless and violent spirits.

Every class has its little office for the chief mistress, always a nun of great experience and discretion, to whom the children can have recourse in their moments of difficulty and passing discontent. A kindly hearing awaits every case; and in these rooms, with sacred pictures and emblems always in sight, many a heart-broken girl has poured out her sad story into a motherly

heart, and received light and courage and the assurance that all was not lost even for this world; that it was in her own hands to reconquer her old place and the love and trust of her fellow-creatures; and that anyhow, if kindred were obdurate and friends fallen away, there was always protection and loving care in the Home of the Good Shepherd.

In the New York Home, and in others which the State has adopted as its auxiliaries in reformatory work, the institution is subject to frequent visits from state officials, men and women. It was in his capacity as Chief of the Police Commission, and later as Governor of New York, that the present President of the United States came to know and admire the work of the Order.

Such officials always come unannounced, and are always most welcome to study for themselves the process of reformation. Yet, from personal knowledge, the writer can testify that the Homes in other States, which subsist solely by the labor of their inmates and the occasional gifts of the charitable, are equally ready at any hour for unannounced inspection.

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“If we are fit for God’s eyes, as we should be if we are living up to our rule, surely we are fit to be seen by any human visitors,” as an aged nun once quaintly expressed it.

It happened once that a new member, a non-Catholic, on a certain board of inspection, had her doubts as to the nuns’ method of dealing with the refractory among their charges.

“But there are some who must be punished now and then,” she insisted. “Where is your dungeon, Mother?”

The Mother turned a perplexed countenance to the official.

“I have never seen a dungeon,” she answered simply; “but if you wish, you can hear from the girls themselves as to our methods of discipline.”

The lady alertly accompanied the Mother to the assembled class.

“My dear children,” said the latter, “kindly tell our visitor how I punish a bold or otherwise troublesome girl.”

A murmur, half of impatience, half of amusement, rippled along the ranks; but no word came.

“Speak, children,” urged the nun.

Finally one girl stepped forward. "You don't punish us, Mother."

"Oh, but I do," insisted the nun; and then, little by little, it was extracted from the class that, as the children passed before their mistress after recreation and on their way to night prayers, she refused to return the "good night" salutation of those who had failed in good conduct during the day!

It must be added that these offenders usually found themselves with a headache or a cold before retiring, and assembled about the Mother's door for their prescription; and when this had been administered, "Now, Mother, please forgive us and say good night!" Indeed none went away without the coveted smile which showed that all had been forgiven.

Among the younger children, the delinquent may have to stand for awhile with her apron on her head; or, if her breach of discipline has been grievous, she may be condemned to wear her dress wrong side out. But this latter is capital punishment, so to speak, and not resorted to so often as to blunt its effectiveness.

One experienced mistress of penitents, now far

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advanced in years and retired to a country convent, had some novel expedients for subduing refractory spirits without resorting to punishment at all. She would assume that the bold law-breaker who refused to work or otherwise disturbed the order of the class was ill; would administer a harmless bread pellet, and have the offender carefully put to bed, and supplied in due time with an invalid's luncheon. Sometimes a novice in the work of the Good Shepherd would protest against these extraordinary measures, which, at first glance, seemed almost an incitement to disobedience. But they shamed into docility the nature which would have been made ferocious by severity.


“And now, my dear little Sister,” the Mother would say to her helper, as the subdued penitent took her place quietly in chapel or class, “we have conquered the devil and we can laugh at him. If we had been cross with that poor child, he would now be laughing at us.”

So the work goes on. The true nun of the Good Shepherd is as covetous of souls as was St. Francis Xavier. She will have them at any cost. She becomes expert in spiritual strategies

to gain them, and, like the great missionary saints of all time, she will go rejoicing at eventide before the Master, who has counted her steps as she went forth so many a time and oft in quest of the lost sheep, nor ever came home with empty arms.

CHAPTER III.

THE GRAIN OF MUSTARD SEED.

T was a charitable Protestant after all, who spoke the decisive word which secured the introduction of the Nuns of the Good Shepherd into New York in 1857. We have already noted the reluctance of Archbishop Hughes to assume the responsibility of this enterprise. Yet, it was becoming very evident with the tremendous increase in immigration, and the vast number of young girls from various foreign shores whose beauty, poverty, and simplicity formed a combination most dangerous to their virtue, that something must be done to rescue those who had been already entrapped, and to warn the unwary. Sad indeed was the fate of the young stranger in the strange land who had fallen from her maiden purity. She had heretofore racial and religious prejudices to contend with. Now there was another lion in her path. Was it strange that she sometimes lost heart, and plunged from one excess to another, finally

reaching the prison in which the discipline was punitive and not reformatory? During her term she learned no useful trade; her conscience was not reawakened to her duty to God and her fellows. On the contrary, she was wont to find before her prisoners more depraved than herself; and when she was once more restored to liberty, it could be truly said of her, "The last state was worse than the first."

Some devout Catholic ladies of New York had been moved with compassion for these victims, so numerously their co-religionists. Among them we may name Mrs. George Ripley, a convert, the widow of George Ripley of Boston, and connected also with the Unitarian clergyman, Samuel Ripley, whose daughter Phoebe became a Visitation Nun at Georgetown. Others were Mrs. Foote and her sister Mrs. Blatchford; Mrs. Sayers, Miss Scott, and Miss O'Reilly. This little group of devoted women visited the prisons, especially the Tombs, trying to keep alive in the hearts of the unfortunate Catholic girls the spirit of faith, and to bring them to that sense of their degradation which would be the beginning of effective reform. But alas, there was no place for the

girls after they left the prison, so that, in a manner, they were forced back into the old haunts of iniquity.

Three Houses of the Good Shepherd had already been established in the New World, for the venerated Foundress of the Generalate, Mother Mary of St. Euphrasia Pelletier, had been singularly attracted to the American field ever from the seal of the Church's approval had been put upon her life-work. Her keen intelligence foresaw the future of the country and the possibilities of religion in the land of freedom. Her great heart went out to the young Republic, with the noble spirit of its Constitution and the intrepidity of its people. Conversations with the pioneer Bishops quickened the flame of her zeal. She watched the rising tide of immigration. The American Bishops who met this great servant of God were, on their part, impressed with her love of souls, her breadth of mind, and her saving common sense. She evidently had an apostolate in America.

Already in 1842, during the very first decade of the Generalate, she had sent to Louisville, Ky., at the instance of its first Bishop, the Rt.

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Rev. Benedict Joseph Flaget, D.D., a colony of five nuns, whom, with extraordinary wisdom and foresight, she chose from five different countries of Europe: France, Ireland, Germany, Italy, and Belgium. These were presently reënforced by an English nun, of whom we shall have much to say in these pages, and by another German, destined also to be intimately connected with the still remote New York foundation. Houses were founded in Montreal in 1844, and in Philadelphia on May 15, 1850.

The Catholic ladies already named knew of these Houses and of the marvelous results following their establishment. Why should not New York also have its House of the Good Shepherd? Nowhere was it so sorely needed. The Very Rev. William Starrs, the Vicar-General, sympathized with the ladies' idea. So did Miss Foster, the matron at the Tombs, who, although she was not a Catholic, realized, as have many noble-hearted non-Catholics since her day, that the Order of the Good Shepherd has a mission unique and nowise to be duplicated, and which should appeal to all denominations.

Her entreaty carried the day after all the argu-

ments of all others had failed. The Archbishop had already the care of many young and struggling schools and charities. Moreover, he gravely doubted that the Nuns of the Good Shepherd could attain the purpose for which they were founded.

"They will swamp us," he said, "and the end will be failure."

"But, Archbishop," said Miss Foster, "would you consider the work a failure if but one grievous sin were prevented? The House in question would undoubtedly prevent many mortal sins. Would not this be to the honor of God, even though none of the inmates was thoroughly converted?"

The Archbishop surrendered, and gave permission to start the House, though still regarding it as a doubtful experiment.

The Vicar-General immediately secured a house in Fourteenth Street, at a rent of \$1,000 a year, which Mrs. Ripley undertook to collect; while Dr. H. J. Anderson promised to give the site for permanent buildings. The ladies wrote also to the Mother House at Angers for nuns, sending the means wherewith to defray the expenses of the voyage.

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Mother Euphrasia was overjoyed at the prospect, but the demands upon her community were so great that she could not furnish the foundation Sisters. She decided, therefore, to appoint them from the Convent in Philadelphia, but ecclesiastical complications arose because of the unwillingness of the Archbishop of New York to coöperate in the work to the extent of a written request for the foundation. More than a year went by before the resulting difficulties were sufficiently overcome to enable Mother Mary of St. Boniface, the Superior at Philadelphia, to feel that she could safely take up the work; for the wise rule of the nuns of the Good Shepherd gives the Bishop the first place in the plan of every new foundation.

The Rt. Rev. John Nepomucen Neuman, D.D., whom the Church has already declared Venerable, and whom many of us may live to invoke as "Blessed," was then Bishop of Philadelphia, the fourth in its illustrious line. With his approval, Mother St. Boniface left her post to take possession of the New York House, bringing with her Sister Mary of St. Syncletica, professed at Angers; Sister Mary of St. Augustine, professed at Mont-

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real; and Sister Mary of St. Philip, a novice from Philadelphia.

They were received with enthusiasm by the ladies, and for a fortnight enjoyed the hospitality of Mrs. Foote and Mrs. Blatchford. They were anxious, however, to begin their labors in the poverty of Christ; and indeed, the temporary abode to which they were duly conducted, was, as their annalist writes, "in lively contrast to their hitherto magnificent surroundings in their benefactors' home. A few mattresses and blankets, a frying-pan, and two or three similar kitchen utensils, were all the house could show. . . . But their good friends did not suffer this state of affairs to last." Within a few days they rejoiced especially the heart of Sister Mary of St. Augustine, by their provision for proper housekeeping.

A Sister was still needed to be the intermediary of the nuns with the outside world, and to this end, the ladies recommended to Mother Mary of St. Boniface a discreet and intelligent woman who is affectionately remembered in the House which she aided so long and faithfully as Sister Mary Joseph (Hogan). She was later at Boston, and she died on April 15, 1872.

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On October 2, feast of the Holy Angels, the nuns were duly installed in their house, the first Mass being offered by the Very Reverend Vicar-General, whom the Archbishop had appointed to be their ecclesiastical superior. Of Father Starrs, the annalist writes: "This venerable priest deserves our deepest gratitude for the tireless interest he manifested in our welfare during the remaining years of his life. It is chiefly to his zeal that we owe the foundation of the house and its numerous benefactors, whose interest he personally enlisted. Nor is this all. Besides frequent donations in money, he contributed many articles for the altar; and at his death, those whom he had so charitably served in life shared again in his bounty, for he left \$5,000 to the institution. May his memory be held in perpetual benediction by all the daughters of our Lady of Charity of New York!"

In distant Angers, Mother Mary of St. Euphrasia was sharing the joy of her new flock in New York. Addressing her Sisters on October 3, the day following the foundation, she said: "I cannot put off telling you, my daughters, of the foundation of a new fold of the Good Shepherd. The

mere thought of the many souls to be saved plunges me into an ecstasy of joy.

“At last we are to be established in a certain very densely peopled city. Can you guess which? Yes, it is New York. . . . You know, my dear daughters, how much we desired to see a house of the Good Shepherd in Jerusalem, how we tried different methods to accomplish this, but were unsuccessful. Providence decided otherwise, and has now in New York, the Babylon of the New World, sent us compensation for our disappointment.”

On October 3, also, after the first Mass, to quote again from the New York annals, “the foundation stone of the penitent class was laid. The first penitent was brought by Mrs. Ripley. This dear child persevered to the end, being the first consecrated, the first Magdalen, and the first who died after receiving the Magdalen’s habit. She made her vows on her deathbed in 1860. For some time every successive day was marked by the arrival of a new child, until at the end of the year, there was a class of twenty-five.”

The new house had yet, however, no Superior. Mother Mary of St. Ignatius (Ward) who had

been in France for the election of the Mother-General, and was already on the Atlantic when the Mother-General made the announcement of the New York foundation, arrived in that city in ignorance of the happy event. She learned of it from the Sisters of Mercy, whose ever kindly hospitality she sought, and she hastened to see the new home of her own religious family. She was fain to provide a Mother for them, at least until the matter could be definitely settled by the Mother-General, and to this end sought audience of Archbishop Hughes and Father Starrs. The latter urged on her the need of a very prudent choice, since the work had not as yet won the confidence of His Grace.

Mother Mary of St. Ignatius promised her own Assistant as Mother to the new foundation, and meantime appointed Sister Mary of St. Jerome (Shields) as Assistant in New York. Returning to Louisville, the good Mother announced her new charge to the promised Superior, Sister Mary Magdalen of Jesus, and the latter duly set forth with religious obedience and in most religious poverty. She had but the habit which she wore, and which was, it must be added, rather the worse

of the wear. Of money, she had barely her railroad fare. She was by nature timid, and as yet a stranger in a strange land. Railroad journeys in cold weather in America fifty years ago were really penitential pilgrimages as compared with the rapid and comfortable traveling which even the poor may have to-day.

At Rochester, N. Y., the train was blockaded by the heavy snow, and the passengers were informed that no further progress could be made until the tracks were cleared. Most betook themselves to hotels and the homes of their friends; but the poor little stranger-nun sought the hospitality of the lately founded Convent of the Sacred Heart, which was not far from the railroad station, and where she had a most sisterly welcome from the Mother Superior, Madame Margaret Kennedy. Mother Magdalen, duly able to resume her journey, was generously helped with money by her hostesses, though they themselves were poor pioneers, and Madame Kennedy telegraphed her brother, Mr. Francis Kennedy of New York, to meet and care for Mother Magdalen on her arrival in that city.

Thus were the bonds of charity which have

united these two great modern Orders, so different in aim, yet so like in government and spirit, ever from the affectionate meeting of their Foundresses in France many years before, strengthened in the New Land.

Leaving the hospitable home of the Kennedys the day following her arrival in New York, Mother Magdalen presented herself to her new family, by whom she was welcomed as one sent from Heaven. The Houses of Philadelphia, Louisville, and Montreal had thus concurred in founding the New York House. In the community were represented French, German, Irish, and American; and the predestined Superior of a flock in which, as a matter of course, the Irish element — then the chief Catholic element, local and national — predominated was an English-woman.

Let us say at once that, in the broad and kindly spirit of her Order, Mother Magdalen became in loving appreciation and sympathy, as Keltic as any Kelt, and had the entire confidence and devotion of her numerous daughters who claimed the Green Isle as the land of their birth or ancestry.

Soon after the advent of Mother Magdalen,


another religious, exempt from the cloistral obligations, was added to the community in the person of Sister Mary Francis. Through the efforts of Sister Mary Joseph and herself, work was procured for the children, whose number steadily increased. Sewing and laundry work were the chief employments, as representing the industries which will never be out of demand, and expertness in which guarantees an honest livelihood at all times. The development of these industries gradually relieved the ladies interested in the House from the necessity of collecting the rent.

Mother Magdalen procured from Louisville a competent mistress of work in the person of Sister Mary of St. Stanislaus, and an excellent cook in Sister Mary of St. Teresa. Both of these much appreciated accessions arrived in April, 1858. The work abounded. The house was filled with penitents. As yet, however, there was no permanent Superior. Mother Magdalen's superiority was merely a makeshift. The actual Superior must hold her appointment from Angers. The names of three nuns from different houses had been forwarded to the Mother-General. One

came on from Philadelphia, and presented her papers to Archbishop Hughes, who promptly returned her to her own convent, declaring that he was fully satisfied with the Mother and the Sisters conducting the House. Mother Magdalen of Jesus, who had so quickly won the hearts of her community, commended herself also to the chief ecclesiastical authority, who declared he would have no one else in charge. The always adaptable and far-sighted Mother-General grasped the situation, and in April, 1858, Mother Magdalen was installed as permanent Superior.

CHAPTER IV.

THE FIRST MOTHER.

O organization, religious or secular, can flourish without a suitable leader. The various foundations of the Good Shepherd have been most fortunate in this respect. The nature of their mission, the special training for it, the frequent interchange of religious among widely separated convents, and the cosmopolitan character of the community, combine for the formation of women broad in mind and equable in temper. No effort is made to change nature; only to give it in every case its proper and symmetrical development, and to direct it in the course in which it will accomplish most for God and for souls. No formula is sought for making the gentle and timid bold, nor for subduing the ardor and intrepidity of opposite characters. Every one is developed on the lines of her temperament, in the full confidence that with her correspondence to her vocation, God will supply all that she needs in the day of trial.



MOTHER MARY OF ST. MAGDALEN OF JESUS. FOUNDESS OF NEW YORK CONVENT

The First Mother

Mother Mary Magdalen of Jesus would not, at first sight, have seemed to be the ideal choice for so difficult a mission as New York. But making a brief survey of her life we shall soon realize that no one could better have filled there the place of first Mother.

She was born on February 19, 1815, in a little village near Lincoln, both of her parents being of very respectable families of moderate fortune. Her father was a Protestant when and where the word meant a definite religious system, demanding firm belief in certain fundamental doctrines of Christianity, and his daughter had the consolation of remembering that he lived and died in good faith. Her mother, however, was a devout Catholic, and against immense difficulties did her best to practice her religion and bring up her children in it. There were few Catholics in the district, and the nearest church was ten miles away. Moreover, these were the dark days before Daniel O'Connell and Frederic Lucas had won for England and Ireland Catholic emancipation.

The future nun received the name of Anne in baptism, and throughout her life cherished a

great devotion to the holy mother of the Mother of our Lord, attributing to St. Anne's intercession the grace of her religious vocation and many other favors.

Little Anne Clover, to give her the name of her childhood, had the privilege of receiving her First Communion and Confirmation at an early age; and also the privilege of suffering much in body and spirit in order to practice her religion. She was often obliged to walk ten miles fasting in order to receive Holy Communion, and for family peace, the pious journey had to be made in secrecy. She had the happiness, finally, to come under the direction of a devoted Jesuit, who discerned in her a true vocation; and by his advice, she applied to the recently founded Convent of the Good Shepherd at Hammersmith, near London. She was favorably received, and on the feast of St. Anne, July 26, 1841, she entered on her postulancy at Hammersmith, being then twenty-six years of age.

A month later, she was sent with three other young English ladies to make her novitiate at the Mother House at Angers. They were received with enthusiasm by the Foundress, Mother

The First Mother

Mary of St. Euphrasia, to whom the English mission was especially dear. She was one of those discerning souls who realized what England had lost in losing the faith and to whom the reconquest of that great country had been well worth many martyrdoms. She desired most ardently to have many foundations in its cities, and for their greater effectiveness, would have the young English novices trained under her own eyes. It had been foretold by a holy soul that the nuns of the Good Shepherd would have a large part in the conversion of England; and, indeed, their success in reclaiming the erring, in winning the favor of the most influential, and in enlisting in their own ranks much of the noblest blood of the land, make a good beginning of the prophecy's fulfillment.

Miss Clover was one of the first-fruits of England, but she was not destined to exercise her apostolate in her native land.

On September 17, 1841, she received the habit and the white veil of the novice, with the name of Sister Mary Magdalen of Jesus. She was of a most retiring nature, silent and docile, and a subject of great interest to the discerning Mother

Foundress, who was much impressed by the readiness with which the young English novice lent herself to the work of her religious formation. By this time, postulants from many lands were at Angers, and the novitiate was really a Missionary Seminary. There were several novice mistresses, besides instructors in various languages. French, Germans, Italians, etc., were learning English, while the English applied themselves especially to French, being most anxious to profit by the apostolic instructions of the Mother-General.

This marvelous woman had the faculty of making herself all to all, in the spirit of the great Apostle of the Gentiles. As her biographer, the Rt. Rev. Mgr. H. Pasquier, writes: "The English novices found in her a gravity, a religious respect for traditions, a strict observance of every detail of propriety in conduct and conversation, in complete conformity with their highest ideal of an English-born religious." In turn, she insensibly delivered them from much of the insular narrowness, the formality and exterior coldness, which might have hampered them in the exercise of their mission.

The First Mother

During the novitiate of Sister Mary Magdalen, Mgr. Paysant, Bishop of Angers, had died, and within five months had been succeeded by Mgr. Angebault, a priest of Nantes, and heretofore Vicar-General to Mgr. Herce, a most devoted friend of the Good Shepherd. The latter came to Angers, to officiate at the consecration, and during his stay, lodged at the Bishop's apartments at the Good Shepherd. He had been always especially devoted to the English novices, knowing the language, and being able to conduct their retreats. The day following Mgr. Angebault's consecration was a red-letter day at the Good Shepherd, especially for the English Sisters, for the community received the apostolic visits not only of their new Bishop and ecclesiastical Superior, but of their old friend, Mgr. Herce, and of the Rt. Rev. Dr. Griffiths, Vicar Apostolic of the London district.

The Rt. Rev. Benedict Joseph Flaget, D.D., Bishop of Louisville, Ky., was among the earliest friends of Mother Euphrasia, and most devoted to the Generalate, seeing the splendid possibilities it afforded for the extension of the Order. His entreaty for a House of the Good Shepherd

in his Episcopal city was one of the first claims on the new Bishop of Angers, who promised to grant it, and told Mother Euphrasia that she would soon have an American novitiate.

The announcement to the nuns of this distant mission was, without doubt, the most impressive event of Sister Mary Magdalen's novitiate.

"Come, come, Sisters," wrote Bishop Flaget; "the work I offer you is worthy of your vocation. Contemplate the Institute, my dear daughters; see it forming beneath distant skies in a virgin soil, where the harvest is great, but the laborers few. . . . If our Sisters, to use the language of twenty-two Bishops, change the face of the New World, you will share in their zeal, their work, their merit."

What echoes these words awoke in the heart of the timid English novice. "Forget thy people and thy father's house," said the Beloved. She witnessed the impressive ceremony of the kissing of the feet of the departing religious — five in number, and representing five different nationalities; she saw them renew their vows; she heard the eloquent instruction delivered to the community by Mother Euphrasia before the cloister door had

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closed upon the five missionaries. It is worth while to quote it here:

“We are struck, in the first place, by the power which lives in our fourth vow, for is it not true that it alone leads us forth to missions? We need not, indeed, go to distant shores to practice charity; that we can do everywhere. . . . Still less is it the vow of obedience; for in virtue of holy obedience, you may be sent about in France or in Europe, but we could not oblige you to go to the New World. It is only your own inclination which takes you there. Now this inclination, what source has it but your fourth vow? . . .

“Here are the two mottoes you must write upon your leaflets, you who are destined to missionary work: ‘Go, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;’ and next, these words of St. Paul: ‘I became all things to all men that I might save all.’ Follow this example of the great Apostle, and be all things to all men. This is a very important point. One missionary almost ruined a whole mission, simply because he refused to sit on the ground as the savages did. As for penitents, you must use

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every precaution to avoid frightening them. You will never win them over except by humility. And among other things, there is one I should like particularly to mention — their food. Never let anything appear on the table which is not prepared according to the usage of the country. There is nothing more difficult to give up than the food one has been used to. You will have to accustom yourselves to their cooking.

“Another thing, especially for our American Sisters; oh! my daughters, ransom slaves, fill your classes with them. They are sold for crime; there are hundreds of them in the markets — whenever you have any money, spend it for this; they are souls snatched from hell. I need not so much as recommend to you to make no difference whether those you rescue are black or white, whether penitents or children. All have souls for which a God shed all His Blood. I assure you, moreover, that blacks are capable of much affection and gratitude. I should be glad to see American novices at Angers; it would make us love their country more and more.”

Here was an apostolic coöperator with Wendell Phillips, William Lloyd Garrison, John Greenleaf

Whittier, and Harriet Beecher Stowe, in the abolition movement, as well as a precursor of the great anti-slavery crusader of later days, Cardinal Lavigerie.

The young English novice heard these burning words, and they helped her to overcome prejudices and antipathies deep-rooted in her nationality. Had she been professed, she would have sought the honor of being one of the American pioneers. On October 2, 1843, she made her vows, and very soon thereafter, expressed her desire to cast her lot with the Sisters in Louisville. Finally, the permission was granted, and in company with Mother Mary of St. Celeste, Mother Mary of St. Gabriel, and the four nuns destined for the first foundation in Montreal, she set forth on the then long and painful journey to the New World.

This was on April 21, 1844. On May 30 they reached New York, and separating, proceeded thence by different routes to their respective missions. Sister Mary Magdalen and Sister Mary of St. Syncretica, went on together to Louisville, where they were warmly welcomed by their expectant sisters. By the time of their arrival, the Sisters had been established in their convent, built

largely through the assistance of the Society for the Propagation of the Faith, on the corner of Eighth and Madison Streets in Louisville. They had already had their experience of the Know-nothing movement, on their first Holy Thursday night in the New World, when a band of half-crazed bigots tried to force an entrance into the convent, and were hindered in a manner that can hardly be accounted less than miraculous.

The experience of Sister Mary Magdalen in England must have stood in good stead to her at this perilous time; for, although the best element among the non-Catholics protested against the fanatical and most un-American spirit of these bigots, and even patronized the convent's work, they were powerless to repress them entirely, and it was not until after the "Bloody Monday" of 1855, that common sense prevailed and the persecuting spirit abated. The convent at Louisville had just been erected into a Provincial House with Mother Mary of St. Ignatius (Ward) Provincial, and Sister Mary Magdalen assistant. We quote from the annals of the Louisville convent.

"August 5, we were justly alarmed on account

of the many threats made by a party called 'Know Nothings' against Catholics and foreigners. The city was in a state of siege. On the morning of the fifth, after Mass, our kind Father B. J. Spalding assured us that he and several gentlemen would be at our service if any trouble should arise, but that we must keep perfectly quiet until we were sure of danger. Then we were to go out a back gate and cross the street to Mrs. J. P. Deppen's, who would have her doors open to receive us. Part of the community were to go to Mrs. Webb's" (wife of the Hon. Benjamin J. Webb, author of "The Centenary of Catholicity in Kentucky"), "who lived very near the convent. Father Ben and these gentlemen spent the night in Mrs. Deppen's parlor, and now and then might be seen walking around the convent pavement outside the walls. Four Dominican Sisters en route to St. Catherine's were stopping with us until the danger was over. Mr. Thomas Slevin and Mr. J. Kane, with many kind friends of our own Sisters, were not far off. Our very honored Mother Ignatius had told us at 'Obedience' to put our mantles and breviaries on a large table in the workroom, just at our hand,

in case we were disturbed, but perfect silence must be observed; even when the given signal was heard we must keep silence. It was inviolably kept. Thank God! we were not disturbed, but we knew not how many lay dead outside.

“Bishop Spalding said in writing of that night: ‘Nearly a hundred poor German and Irish were butchered or burned to death; twenty houses were burned to the ground. We have passed through a reign of terror.’ This terrible day will never be forgotten. The novices were happily left in ignorance of the dangers of ‘Bloody Monday’ and the more terrible dangers of the night. They slept soundly, while Mother and the professed Sisters spent the night in supplication before the Tabernacle. Like Moses on the mountain, we besought the protection of God on our Bishop and his threatened churches, and the many poor orphans under his care. We survived all, and our only loss was some of our best lady customers who were frightened out of the city.”

George D. Prentice, editor of the *Louisville Journal*, on whom rests the greater part of the responsibility for this disastrous outbreak, was appalled at the consequence of his inflammatory

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articles, which, curiously enough, were not inspired by any especial hatred of the Catholics or the foreign-born, but merely by party policy.

On the whole, it is not strange if the timid English nun remained timid, and faced with some dread the long journey on which obedience sent her two years later to take up the charge of the new foundation in New York.

During her fourteen years in Louisville, Sister Mary Magdalen had filled the offices of dispenser, mistress of Penitents, mistress of Magdalens, and finally of mistress of Novices and Assistant. Her departure was deeply mourned.

The familiar struggle with poverty was taken up again in New York; but at least, there was little to fear from anti-Catholic bigotry. The history of Mother Magdalen's life is henceforward to be read in the works which she accomplished during her thirty-one years in office.

It is pertinent here to speak only of her character qualities. Timid and retiring she came, after long experience of anxious care of souls, straitened circumstances, and hostility to her holy Faith and her state of life. Timid and retiring she remained after long years in a more genial

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atmosphere, and with success almost beyond belief crowning her labors. Yet she trained intrepid and enterprising women to spend their strength in God's service. A silent woman and averse to meeting strangers, she raised up eloquent daughters able to plead for the cause of God with the greatest magnates of the land. She governed a large community of able and accomplished women by the simple expedient of making herself a fair example of the life to which they all had pledged themselves, by giving such trust and good will to each and all as she expected to receive, and by not trying to do everything herself.

The story of her deeds is long. There is little or nothing to be recorded of her words. In her intercourse with her Sisters, she was simplicity itself. If she sent one to head a foundation, or placed her in a responsible office in the Provincial House, non-interference was her rule. Such confidence generates in every noble soul a desire to be worthy of it. Hence the success of the great province, the golden jubilee of whose center we are commemorating.

Mother Magdalen's picture hangs in one of

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the parlors of the Provincial House. It represents a handsome, small-featured woman, of dark complexion and great refinement of appearance. It is still youthful-looking, although its subject was in her forty-third year when she came to New York, and it probably was not taken for some years after. The qualities reflected in the face are sweetness, reserve and strength. We believe they were dominant traits. She was short of stature, and of a most modest and truly religious bearing. We have conversed with those who knew her familiarly, and they delight to tell of her approachable and sympathetic nature, of her grateful appreciation of duty well done; her humility, diffidence, and union with God.

CHAPTER V.

FIRST NOVICES AND FRIENDS IN NEED.

SOON after the installation of Mother Magdalen as Superior, Miss Agnes Stokes sought admission into the community. As the standing of the New York convent had not yet been settled at Angers, this fervent and very desirable postulant was obliged to wait until permission had been obtained to open a novitiate. On February 8, 1859, Miss Stokes received the white veil at the hands of the Very Rev. William Starrs, V. G., with the name of Sister Mary of the Immaculate Heart. Her companion in the clothing was Miss Baxter, Sister Mary of St. Vincent. It was the privilege of the writer to know the former religious in Boston full thirty years later, first when she was filling the office of Assistant and mistress of Magdalens, and later, when she had succeeded the lamented Mother Mary of St. Aloysius Charlton as Prioress. Judging of her by her ripened religious virtue, it must be admitted that the novitiate in New York was most auspiciously begun.

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During the same year two more young maidens pledged themselves to the King, and the community was regularly constituted as follows: Mother Magdalen of Jesus, Superior; Sister Mary of St. Jerome, Assistant; Sister Mary of St. Syncretica, mistress of penitents; Sister Mary of the Immaculate Heart and Sister Mary of St. Vincent assisting with the penitents; Sister Mary of St. Stanislaus, in charge of the work; Sister Mary of St. Teresa, in charge of the domestic department; Sister Mary of St. Philomena, in charge of community laundry and robbery; Sisters Mary Joseph and Mary Francis in charge of custom work. Mother Magdalen combined with her office as Superior that of Mistress of the small novitiate; and as the penitents increased in numbers out of all proportion with the community, every nun was attempting practically the work of two persons, and this in crowded quarters and amid privations hardly to be understood by present day religious in our great American cities.

Good results, however, were being felt from the subscription list opened in 1858 to assist in the maintenance of the house by Mrs. Ripley, Miss Ella Edes, and Miss Elizabeth M'Bride.

We have already spoken of the first named of these ladies. Miss Edes was also a convert to the Faith and of the same Puritan stock. At this time she was little more than a girl, but of marked individuality and with a ready pen. She has been described to us by a religious of the Sacred Heart who remembered her at the meetings of the Children of Mary at Manhattanville, as slight and refined-looking. She was most devoted to works of piety and charity, and although it is now forty years since she left her native land, and after a brief sojourn in Paris, took up her residence in Rome, she is still gratefully remembered in the scenes of the benefactions of her youth. For many years, Miss Edes was the Rome correspondent of the *New York Freeman's Journal*, under her initials, "E. E.", and her letters were accounted the most authentic and interesting published in America. After the death of the famous first editor of the *Freeman's Journal*, James A. M'Master, Miss Edes became the correspondent of the *London Tablet*, and still later of St. Clair M'Kelway's famous *Brooklyn Eagle*. It was the writer's happiness during a sojourn in the Eternal City eight years ago to

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become well acquainted with Miss Edes. This is not the time nor the place to speak of the unique position and influence in Catholic life of this remarkable woman.

Let us return rather to the days of her youth in her native land. She it was who introduced to the House of the Good Shepherd another of its earliest and greatest benefactors in the person of Miss M'Bride, who, like the Psalmist, especially loved the beauty of God's House and the place where His glory dwelleth. She promised to provide for the chapel as soon as the nuns had acquired a permanent residence. Meantime, she and Mrs. Ripley and Miss Edes collected from the subscribers already procured by them, the annual dues of ten dollars.

Still another benefactor of those early days was Mr. Daniel Sweeney, proprietor of the famous Sweeney's Hotel, who at every Christmas and Eastertide for five successive years sent an immense wagon laden with provisions of every kind to the value of three hundred dollars.

Archbishop Hughes himself, little by little, was gaining confidence in the experiment which he had at first so greatly distrusted. He paid a

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friendly visit to the community, and spent some time with the children in their class-room. After amusing them with various anecdotes, he asked them if they had a good butcher, a good grocer, and a good tailor. After their laughing affirmative, he said, "Then you are all right." But the children improved the opportunity: "Won't your Grace please give us a better house?" they cried with one voice.

"A better house!" he exclaimed. "Ah, you must do as they are doing in Louisville; you must work your passage."

The Archbishop, although apparently allowing the community to make out for itself, watched its progress with interest, and aided it in many ways, deserving high rank among its first benefactors even in the material order. In 1859 he bestowed on the House of the Good Shepherd one half of the Jubilee alms of that year, \$4,480, and followed up this splendid offering with many other gifts.

His Grace could not, however, mitigate in any great degree the severest trial of the community, their privation of the consolations of religion. Priests were so few in comparison with the im-

mense Catholic population which claimed their services, that every one of them was obliged to offer two Masses on Sunday, and no one could be spared to serve as chaplain to a convent. It was with difficulty that Sunday Mass and the occasional service of a confessor could be obtained for the nuns and penitents.

Writing to the convent in Montreal for a religious to serve as Mistress of novices — for despite all obstacles the community was increasing — Mother Magdalen said: “I hope you will prepare the dear Sister who is coming to us for sacrifices. She must not expect to find here the consolations of religion enjoyed in Montreal. We are now five weeks without confession; and some of our dear children who are in the house three months, and well prepared for a general confession, which they need badly, have not had as yet the opportunity.”

The number of the children had by this time increased to seventy-five; the house was crowded to excess, even the class-rooms and halls being utilized for dormitories at night. Mother Magdalen's natural timidity vanished at the sight of her family's privations and the dangers to their health,

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and she spoke her mind with some vehemence in a letter to the Vicar-General; only, however, to receive a peremptory monition to the effect that the community was still on probation, and that it might be easy to destroy the Archbishop's slowly growing confidence, if patience and silence failed it.

A rather remarkable incident occurred a little later. On a Sunday at Vespers, Mother Magdalen was hesitating, because of the small number of religious, as to whether she would have the Office for the Dead recited privately or in choir, when suddenly a tremendous blow resounded on the folding-doors. The Sister Assistant hastened to ascertain the cause. No one was in sight, nor could any one be discovered in the neighborhood of the chapel. Mother Magdalen decided on the immediate recitation of the Office for the Dead in choir. A few weeks later, a letter from Angers apprised her of the death, at the very moment of the clamor at the doors, of Sister Mary of St. Louis. This dear Sister had been closely connected with the religious life of Mother Magdalen, having accompanied her while she was still a postulant from Paris to Angers, and hav-

ing made it her charge, so to speak, to help her "little English Sister," as she always called Mother Magdalen, over the difficulties of adjusting herself to the conventual life amid strangers speaking an unfamiliar tongue. A strong friendship naturally sprang up between them, and when the little English Sister was setting out for the American mission, they mutually promised faithful remembrance in prayer. Mother Magdalen felt a strong impression that her beloved friend had been permitted to announce her departure from this life and claim the pious suffrages of the community. In any event, from that time to this, the Office for the Dead has been regularly chanted in choir, no matter what the difficulties.

CHAPTER VI.

BEGINNING THE HOME BY THE RIVER.

HE little house on Fourteenth Street had become unhealthily crowded. It was absolutely necessary to find a new dwelling further from the city and with some land attached. After many novenas in honor of the Guardian Angels, Mother Magdalen chose their feast day, October 2, for the beginning of her quest, and in company with Father Starrs and her Sister Assistant, visited several places indicated, but without finding anything suitable. She finally entreated Father Starrs to take her to see a place of which she had heard, the property of the Prime family, situated on the banks of the East River. After some protest, the good priest consented. The approach was discouraging. No roads had been opened beyond First Avenue. Hence to the river was country, with a few houses scattered far apart.

A more beautiful spot than the place of Mother Magdalen's quest could not, however, have been

chosen. It was opposite the pretty village of Astoria; the grounds sloping down to the shore were covered with gigantic weeping willows; on one side was an immense rock through whose crevices could be seen the roots of the gigantic pine and other evergreen trees; acacias filled the air with their fragrance.

The only building on the grounds was a small cottage; but as it was at least no smaller than the house on Fourteenth Street, there was nothing to lose and much to gain by the change.

The purchase was speedily effected. The estate was valued at \$36,000; and Dr. H. J. Anderson of Jersey City, N. J., a devoted friend of the Good Shepherd, donated \$16,000 for part payment. The Most Reverend Archbishop allowed the trustees of St. Patrick's Cathedral to lend the balance without interest, — a favor never before granted to any institution in the diocese. A fair was planned for the raising of the money for the necessary buildings.

About this time, Mrs. Ripley called on Archbishop Hughes. His Grace spoke of the progress of the work of the Good Shepherd:

“Now you have a splendid piece of property,

but what of the money to put it in proper order, fence it around, and build for the children? My dear madam, you will have to ply your oars."

"Oh, Monseigneur, Mother has four thousand dollars for the fences," she answered.

"Why, where did she get it?" asked the Archbishop.

"Your Grace gave it to her out of the Jubilee alms."

"Is it possible any of that is left? I supposed it was eaten up long ago. Well, well!" he exclaimed, with satisfaction; "I thought they had done something, but I never supposed they could accomplish so much. Now I have hopes that the work will prosper."

On the feast of St. Francis de Sales, January 29, 1860, the moving took place. The Third Avenue cars were engaged to carry the children, who appeared so contented and happy that the lady benefactors felt well repaid for all their trouble. Willow Cottage became the House of the Good Shepherd.

Were it but for the sake of the contrast with the establishment as it now stands, described in

an earlier chapter, it may be interesting to look back on this primitive home.

The chapel was a room of about twenty-five feet long by twelve feet wide. It had two windows, only one of which could be opened. The altar was set up near the other that it might face the community room. Opposite was a small organ, the gift of a pious priest. The remaining space was filled by the children, and the community room accommodated those who could not get into the chapel. In this former, the Sisters, who now numbered twelve, had their places. The community room, besides serving as a chapel for half the congregation, was also the sacristy, the priests' breakfast room, and the parlor. Here the nuns also held their daily obedience, their chapters, and their recreations.

As may easily be understood, these various uses often came into conflict. On Sundays and feasts the nuns tried to sing office; two rows of chairs were set opposite to the chapel door, the officiant placing herself between; the choriste, going to say her versicle, had such a narrow passage that she oftentimes stumbled over a chair or two.

Again, Vespers would have been hardly begun

when the portress would peep in to announce the building committee. Immediately, the room must be prepared to receive them; the Sisters would disperse, each to say her office as best she could, in the garden, if the weather permitted, otherwise, in the kitchen or the dormitory, cells and corridors being still a distant vision.

There was no refectory either for Sisters or children. The Sisters ate in the kitchen, which was also the laundry. There was a small table about which scarce four could gather in comfort, yet it had to suffice for fifteen. Those coming last removed the napkins of the former occupants to a corner and ate their meal without more ado. The Sisters, however, were habituated to order and neatness, and could manage under even serious inconvenience. Not so the children, who gave plenty of trouble. Two tables in a passage accommodated the most unruly; the well-behaved sat on the floor around the class-room, where they were served by the Sisters, every child eating her dinner from her lap with as much relish as from the best spread table in the land. Order and manners suffered, to be sure; but all were cheerful and happy.

There were privations in food, especially for the community. Sufficient and wholesome were the utmost attainable. The garden furnished forth fruit and some vegetables; butter was a feast-day luxury.

The Sisters had also much privation in the matter of sleeping-room; two small and crowded dormitories, which on rainy days served as drying-rooms for underwear and habits, were their portion.

Yet, during this year of discomfort, with love of their vocation and the rising walls of the new convent to give them heavenly hope and a little much-needed earthly cheer, two young ladies had the courage to seek entrance into the novitiate.

The novice mistress, Sister Mary of the Infant Jesus, the nun alluded to in the preceding chapter, had come on from Montreal, to assume the duties of her charge as soon as the new convent should be ready. In the meantime, she was given the care of the young children, later constituted into the regular preservation class, who had been brought to the Sisters to be saved from the other reformatories in which many lost not only the faith of their baptism, but every trace of their family and lineage, their names being changed

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before they were consigned to the service of farmers in the distant West.

In 1860 came also Sister Mary of St. Aloysius Charlton, from the Louisville Convent, to serve as second mistress of penitents.

The fair, in the interest of the new convent, was held in May, 1861, but because of the breaking out of the Civil War, a few weeks previous, it netted only about half the sum which had been reckoned on. Though work on the buildings, already well advanced by this time, proceeded, the community had to struggle for many years under a heavy debt. The Sisters moved into the convent as soon as a portion of it was in readiness (May 1, 1861), and soon after them, came their benefactress, Miss M'Bride, who desired to make her home there for a time, especially while the chapel, her foundation, was being furnished and adorned. Four rooms were put at her disposal, and she edified the nuns by her devout life, and was often a welcome and entertaining guest at their recreations.

Miss M'Bride ordered five marble altars, the stalls for the nuns' choir and the Superior's stall; a marble baptismal font, the Archbishop's throne,

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four prie-dieus; a velvet carpet for the sanctuary, gold vestments, a chasuble, cope and stole, and linen sufficient for the necessary albs, amices, etc. She further gave a splendid pipe organ, valued at \$1,000, and erected and furnished a sacristy. The total of these benefactions represented a money outlay of \$5,000. Later, she gave in various successive sums, nearly one thousand more in ready money for the service of the chapel; and also an oil painting of the Crucifixion.

Mrs. George Ripley, already often mentioned in these pages, had herself collected during the four years, 1857-61, over \$3,000.

Miss Edes, "Mother Edes" as the children fondly called her, another of the continuous benefactors of the house, gave a set of black vestments; a silver sanctuary lamp, furnishing the oil for it until her departure for Rome in 1866; and a large quantity of very fine table linen, and silver-plated knives and forks for the priests' dining-room. She also supplied the community library with the best English works then published, and many standard French works. A notable French scholar herself, she translated the Magdalens' ceremonial, rule and exercise book, giving the stereotype

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plates of the latter, with many books for their library.

To the nuns she gave also three silver hearts, such as they receive at profession, with the molds for the same, and also their church and exercise bell. She gave money to the sum of \$178 herself, and collected \$135 among her friends.

Mrs. L. B. Andrews adorned the chapel with a beautiful statue of the Blessed Virgin, and Mr. and Mrs. L. B. Binsse donated the Way of the Cross at a cost of \$135, besides money and other gifts.

The Rt. Rev. Father Maria Benedict, Abbot of Gethsemane of the Trappists, Nelson County, Ky., bestowed three sets of vestments and other articles of religious use on the chapel, and furnished the altar wine for many years.

In the place occupied by the Sisters in Willow Cottage, the Magdalen community was established also in 1861, twelve of the most exemplary penitents choosing this austere life, and Sister Mary of St. Jerome, the Assistant, becoming their mistress.

Thus, within four years after the arrival of the nuns of the Good Shepherd in New York, their community was thoroughly organized, and with

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a proper abode, all the departments of their reformatory, preservative and sanctifying mission, as the penitents' classes, the preservatives' school, and the Magdalens' convent, well under way, and their beautiful house of God ready for dedication.

Archbishop Hughes, his doubts dispelled and his fatherly heart full of joy over the proven worth of these auxiliaries in the vineyard of Christ, blessed the chapel on the feast of the Nativity of the Blessed Virgin, September 8, 1861. In remembrance of this happy event, His Grace presented to the community a masterpiece of art, "St. Veronica," now at the entrance of the cloister, which had been given him by Cardinal Antonelli; a thurible, incense-boat and cruets, with a magnificent gold chalice, a souvenir of Pope Gregory XVI.

About this time, the Jesuit Fathers began their devoted services to the Good Shepherd, giving the annual retreats to the community and the classes gratuitously; serving as confessors to the entire establishment, and offering Mass once or twice a week. Of these constant spiritual benefactors, to whom unspeakable gratitude is due, more must often be said in the course of this little history.

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During the year 1861, seven applicants were admitted into the novitiate. Before the year ended, Miss M'Bride, having accomplished her work for the chapel, left the New York Convent to take up her residence in Rome. On her way thither, she stopped at Angers, where she was welcomed by the Mother-General and the Sisters with all the honor and affection due to a great benefactor. Miss M'Bride died in Rome many years later.

CHAPTER VII.

YEARS OF PROGRESS: RECOGNITION BY STATE AND CITY.



THE years from the conclusion of our last chapter until the close of the first decade of the Good Shepherd in New York — 1861–1867 — were a great constructive epoch. Vocations were numerous and good; benefactors rose up on every side; the penitents and preservation children constantly increased, and responded in most cases satisfactorily to the ministrations of the community; the industries of the various departments were well patronized.

In 1863, the Sisters wrote in their community letter to the Mother House at Angers: “There is always a great rush of work; it is sometimes necessary to command our dear Sisters to take their night’s rest, for they are often fain to prolong their work far into the night in order that everything may be finished satisfactorily.”

The industries were not, however, sufficient to sustain the house, which had already twenty-

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eight Magdalens, one hundred and fifteen penitents, and one hundred and twenty preservatives; while in the convent were forty-four religious.

Small benefactions were frequent, but these could only fill out the deficit in the sum needed for even the frugal maintenance of so large a household. Nothing could be saved to justify the beginning of the much-needed new house for the penitents. Hopes were raised through the generous bequest of a Protestant lady, Mrs. Mary M'Donough Davis, \$25,000 worth of furniture and other personal property; but they came to naught, as the kind testator's will was contested by her relatives on the ground of insanity. God was preparing better things for His servants, as His wont is when their faith is perfect in the day of need. The will of "Auntie Davis" was eventually allowed to stand, and though her bequest entered not into the penitents' building, it served the work in other ways.

On January 3, 1864, the community shared in the grief of the great Archdiocese of New York for the death of its fourth Bishop and first Archbishop, the Most Reverend John Hughes. His friendship had been the more precious because

of the difficulty with which it had been won, and for the complete confidence and affection and princely generosity with which His Grace favored the Sisters and their work once his distrust had been overcome. His death was a calamity to the Church and a loss to the nation, for he had been at once an apostolic and uncompromising champion of the faith and a most patriotic and serviceable citizen. At the outbreak of the Civil War, at the request and by the appointment of President Lincoln, he discharged an important diplomatic mission to France and England; and his last attempt at public speaking in New York was his address to the anti-conscription rioters in July, 1863, with a view to bringing them to a saner mind.

On May 6, the Rt. Rev. John M'Closkey, D. D., Bishop of Albany since the erection of that see in 1847, succeeded Archbishop Hughes, and in him the work of the Good Shepherd immediately found a steadfast friend.

During the same month, the general elections took place at the Mother House at Angers, and Mother Magdalen had the happiness to be present and participate in the reëlection of the venerated

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Foundress, Mother Euphrasia. It was a great joy to the latter to meet again her zealous missionary, one of the first-fruits of England, who had accomplished so much in America during the twenty years of their separation. Nor was it less delightful to Mother Magdalen to revisit the scenes of her youth in religion and confide to the motherly heart of the Foundress the trials and triumphs of the Good Shepherd in the young Republic, as well as to interchange experiences with other pioneers of the Order now established in almost every country of the world.

On her return trip Mother Magdalen was companioned by the Prioresses of many American houses, and most of these made a short sojourn with their Sisters in New York, giving further opportunity for a larger and most profitable and edifying comparison of conditions, methods, and results in the work of their Institute.

Death visited the house in New York for the first time during this eventful year. A young penitent received early in the year brought in the germs of typhoid fever. She was taken down in a few days, and because of the crowded condition of the house the disease became epidemic. Only

one of the penitents died; but Sister Mary of St. Francis de Sales (M'Carthy), the pharmacist, fell a victim to her devotion to the sick. Her death was followed within a few weeks by that of Sister Mary of St. Germaine (Ward). This latter died of consumption. These went to begin the community in Heaven. Their places were promptly filled, six receiving the habit, while five were admitted to their holy profession during 1864.

The most important of the community changes during the year were the transfer of the Assistant, Sister Mary of St. Jerome (Shields), to the same office in the convent at Philadelphia, while the Mistress of Novices, Sister Mary of the Infant Jesus, was recalled by her Provincial to Montreal. Sister Mary of St. Aloysius was chosen to fill the double vacancy.

The absorbing interest of the nuns of the Good Shepherd at this time was, as we have seen, a new house for the penitents; but for this more land was needed, as well as means for the building; and "war-time" prices ruled in labor and material, as well as in domestic supplies. In answer to the earnest and persevering prayers of

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the Sisters and their charges, God sent a generous benefactor in the person of Mr. Daniel Devlin, who had become interested in the work through the ecclesiastical superior, Father Starrs. Mr. Devlin bought six lots of land adjoining the convent grounds, at a cost of \$10,000, and made them over to the community on October 2, Feast of the Holy Angels and seventh anniversary of the New York foundation.

On the same day, Archbishop M'Closkey officiated for the first time in the chapel, confirming one hundred and thirty children. Later in the day, he visited all the classes, and was well pleased with their size and good spirit, but most desirous to see them better accommodated.

Towards the close of the year, Mr. Daniel Devlin made the community another gift of \$150. Summoned soon thereafter to the reward of his good works, the Good Shepherd was one of his legatees to the amount of \$2,500. Early in 1865, his widow gave the Sisters a fine oil painting of St. Mary Magdalen — now in the penitents' chapel — and \$50 in gold. Another bequest of \$2,500 was left by Mr. T. Donnelly.

Interest in the projected home for the penitents

increased. The Irish Immigration Society made towards it a grant of \$4,000 from the surplus funds of its bank; the Archbishop gave the Jubilee alms amounting to \$9,125, and also the proceeds of a collection taken up in the thirty churches of the city, realizing \$5,266; a public lecture brought in \$3,000.

Meantime, however, the work of the Good Shepherd had been brought to the attention of both the state and the city authorities, and the New York Legislature on the petition of influential friends made a generous appropriation towards the new building. The city also made a goodly gift.

In one way and another, the erection of the new building was justified. It was begun before the close of the Civil War, and the penitents took possession of it in April, 1865. For reasons already noted, the new building cost \$40,000 — about twice what it would have cost before the war. Then came the furnishing — no small item in view of the two hundred occupants. But through the various grants and gifts above mentioned, all building and furnishing expenses were covered, and the deficit in the maintenance supplied.

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As the preserves were temporarily provided for through the kindness of the Society of St. Vincent de Paul, the exodus of the penitents from Willow Cottage left that ancient building entirely to the Magdalens. This statement is perhaps too sanguine. The Magdalens' modest record relates that they were compelled to share their home with the rats; some of whom, by their size, energy, and staying power, seemed to have come of hardy stock, long antedating the Revolution.

At this time, the Magdalens numbered fifteen professed, fifteen novices, and three postulants, all in love with their austere vocation, and jesting over inconveniences and positive hardships which must still fall to their lot until the needs of penitents and preserves had permanent bases of supply.

At the close of 1866, the community letter to Angers details the charges of the members of the community, and the numbers in the various departments of the house. The writer adds a naïve postscript worthy of St. Francis of Assisi: "We have besides the above mentioned, six cows, three pigs, two goats, and forty hens."

In 1867 an act was passed by the city author-

ities appointing the House of the Good Shepherd a place of detention for homeless girls arrested for vagrancy. Such girls, from the age of fourteen to twenty-one, were permitted to choose between the Home above mentioned and the Island. The majority preferred to go to the nuns, so that within a short time after the passage of the act, there were over eighty under the care of the Good Shepherd. This was the beginning of St. Joseph's class, which has at present attained the proportions described in one of the first chapters of this book.

The voluntary penitents had increased greatly before the end of the first decade. Immigration, as the Sister annalist writes, increasing the population almost incredibly, brought also every year a surplus of miseries, both moral and physical. "Numbers of innocent young girls confided to the protection of a relative or the captain of a vessel, meet on the shores of the New World a shipwreck a thousand times more deplorable than that escaped on the Atlantic. Immoral and impious women play the part of respectable ladies, and with pretended benevolence, are ready at the arrival of the steamer to take advantage of the

poor girls' simplicity by leading them to accept unawares their first night's shelter in abodes of sin, — to the ruin, alas! of their virtue! But the lively faith characteristic of the Irish soon awakens remorse, and they come to our door to be restored to their former rights as children of God. If the house were larger, we could easily have five hundred of these penitents."

Since the establishment of the mission of Our Lady of the Rosary and the temporary Home for young immigrant girls attached, especially for the daughters of Erin, the Leo House for Germans, the Jeanne d'Arc Home for French girls, St. Raphael's Home for Italians, and St. Joseph's for the Polish and Lithuanians, the Good Shepherd's ministrations to the victimized immigrants have been much diminished.

After the year's provision for the preservation children by the St. Vincent de Paul Society had expired, Mother Magdalen, unwilling to return these poor little ones to the crowded cottage, rented a spacious house near enough to the convent to be included within the inclosure. It stood in the midst of grounds covering eight acres, and but for the good Mother's timely action, the

whole place would have been turned into a pleasure park, to the destruction of the reformatory work already so well begun by the nuns of the Good Shepherd.

From 1866, the spiritual needs of the convent and Home were well supplied. In that year, the Archbishop gave the parish of St. Lawrence, Yorkville, to the Jesuit Fathers, and with it the spiritual care of the Good Shepherd. Already the community were deeply in the debt of the devoted sons of St. Ignatius who had so disinterestedly served them since 1860. Midnight Mass for many Christmases in succession, annual retreats for the community and the various classes, conferences, etc., all were cheerfully given at the cost of many hardships incident to the location of the house, which in these old days had no regular roads leading to it.

In 1867, the Irish Immigration Society gave another grant of \$2,500; the city of New York, \$5,000; and from the estate of Mr. Peter Rice came a bequest of \$1,880.

This year, on the Sunday during the octave of Corpus Christi, the procession of the Blessed Sacrament, common to all Catholic countries, was

held for the first time on the grounds of the Good Shepherd. Nuns, Magdalens, penitents, preserves, all took part, and at every establishment was erected its own altar from which the officiating priest gave Benediction.

On November 15, Feast of St. Gertrude, the community received from Pope Pius IX. a plenary indulgence as a special mark of his favor. This was transmitted through Father Starrs.

On the first Sunday in Advent, twelve penitents, from fourteen to eighteen years of age, having been won to the Faith by the protecting tenderness of the devoted Mothers, were received into the Church by the regenerating Sacrament of Baptism. These were the first-fruits of an apostolate to penitents not of the Catholic Faith.

Perhaps, however, the most signal proof of the growth of the Good Shepherd in New York was its sending forth a branch into the old Puritan stronghold of Boston in 1867. As early as 1859, Bishop Fitzpatrick, the third in the line of Boston's distinguished episcopate, sought a foundation from Louisville, but it was not then possible to accede to his wish. The work was reserved for Bishop,



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now Archbishop, Williams, and Mother Magdalen of New York.

Sister Mary of St. Aloysius, of whom we have had glimpses in her various arduous charges in New York, was named by the Mother-General as the first Mother of the Boston house, with Sister Mary of the Immaculate Heart as her assistant. The community numbered but five at the outset. They found a most generous friend and father in Bishop Williams, and although not meeting the great number of private benefactors and the practical evidence of the appreciation of city and Commonwealth which so early cheered the hearts of their New York Sisters, they had their victories, and are now a large and flourishing community, with all the departments peculiar to a complete establishment of the Good Shepherd.

But Boston will tell its own splendid story in its own time and way. Our purpose limits us to the record of New York.

CHAPTER VIII.

DEATH OF THE FOUNDESS: HER MISSION GROWS.

HE year 1868 is sadly memorable in the annals of the Order of the Good Shepherd for the death of Mother Mary of St. Euphrasia, its second founder. She it was who had conceived the idea of the Generalate as a form of government facilitating the spread of the great reformatory movement to which her Order is dedicated. From the approval of her plan by Pope Gregory XVI. in 1835 until her death on April 24, 1868, she was instrumental in one hundred and ten foundations, scattered all over the habitable globe. This fact is a sufficient attestation of her appreciation of the needs of her time, and of her wisdom in dealing with them.

We must resist the temptation to discuss the life and works of this valiant woman remarkable in the group of eminent foundresses of the nineteenth century, with its Venerable Madeleine

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Sophie Barat of the Sacred Heart, Blessed Julia Billiard of Notre Dame, Mother Catherine M'Auley of the Sisters of Mercy. Mother Euphrasia had her points of likeness with all of these, but most in common, perhaps, with the Venerable Mother Barat. Both were blessed with length of days, and the privilege of seeing a literally world-wide expansion of their respective Institutes. They were personal friends, with like ideas as to methods of development, and with similar capacity for inspiring affection.

Mother Euphrasia differed from all the foundresses of her time in a natural attraction to high things. Had she remained in the world and sought her own advancement, she would have conquered any place possible to a woman. Giving herself whole-heartedly to God, her courage and ambition were changed into an apostolic intrepidity for the spread of His Kingdom.

She was born at Noirmoutier, La Vendée, Brittany, on July 31, Feast of St. Ignatius Loyola, the eighth child of Dr. Joseph Pelletier and Anne Mourain, his wife. It was at the darkest hour of the French Revolution, and her mother had endured many hardships previous to the birth

of this child of benediction. Was it for this reason that the future Foundress had, with her feminine tenderness and sensibility, so much masculine good sense and soldierly courage? Baptized on the day of her birth, with the name of Rose Virginie, the child grew up in the atmosphere of a truly Christian home, and her early education was a good preparation for her predestined career, being gained in exile, in the daily sight of the hard lives of the fishing population of a rock-bound, tempest-beat island, the repository of legend and folk lore. She saw and shared in her mother's charities to the poorer peasants, she attended catechism at the parish church like any village child, and received her first Communion and was confirmed there. With the restoration of religion under Napoleon, the Orders began to make new foundations, and Rose Virginie was one of the first pupils of the Ursulines when they established themselves at Noirmoutier. Noting the strength of her character, one of the nuns said to her, "You will be either an angel or a devil." "Why, I am going to be a nun," answered the child.

The Ursulines, however, much as she loved

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them, were not her choice. At Soullans, whither the family removed after the death of her father, she became a pupil of the Christian Association, a little community of teachers, and thence sometimes was sent with some of her classmates with feast-day remembrances to "The Refuge," as the primitive Convents of the Good Shepherd were called.

Once she learned the mission of the Good Shepherd nuns, her mind was made up; and strong as were her family affections, great as was the opposition of certain of her relatives to her choice of an Order, much as her daring and masterful spirit might shrink from the subjection and limitations of the rule and the inclosure, she never rested until she had attained her desire. Perseverance conquered the obstacles without and within, and at the age of twenty-one she was a professed nun of the Good Shepherd, at the restored Convent at Tours.

Her desire to save souls was as ardent as St. Teresa's, although destined for a different expression. She longed, however, to have the spirit of the great Reformer of Carmel in the more visible apostolate of direct reformatory work, and

she had asked for the name of Teresa. This, it was suggested to her, was rather a presumptuous choice, so she took instead the name of the comparatively little known Greek Saint Euphrasia, — a name since great and popular in the conventual life.

The young religious was exercised in all the works of her vocation from her novitiate; and her favorite spiritual reading and study was at that time, as throughout her religious life, the Sacred Scriptures. Chosen by dispensation at the early age of twenty-nine to the office of Superior, a priest, Father Nougret, later Bishop of St. Claude, said of her: "If Mother Mary of St. Euphrasia had been a man, she would have been Pope." This, in recognition of her marvelous administrative gift and intellectual breadth, which was joined to a refined feminine appearance and the heart of a mother.

Her first achievement, undertaken against much discouragement from other Superiors in the Order, was the establishment of the Magdalen community under the rule of the Third Order of St. Teresa. Her next was the foundation of the Convent at Angers, made possible through

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her friendship with a distinguished and wealthy widow, Madame d'Andigne de Villequer, who was thoroughly devoted to the work of the Good Shepherd. Mother Euphrasia went to Angers to establish the new house. She would gladly have remained there, its poverty constituting a strong attraction to her valiant soul, but that she was recalled by her council. At that time, every Convent of the Good Shepherd was an independent community, and after a new foundation had been established it was expected to be self-sufficing. The house at Angers languished, however; ecclesiastical authorities felt that it needed the strong hand of its Foundress; and on the expiration of her second triennial at Tours, Mother Euphrasia finally received her exeat at the hands of the Archbishop of Tours, and was duly transferred to the superiorship of the Convent at Angers, under the jurisdiction of the Bishop of that diocese.

She presently brought order out of chaos, established the Magdalen community and the Children of Providence, made influential friends for the work, among them the generous and devoted priest, M. Augustin de Neuville, built

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a church for her convent, and received some notable postulants who were later to bear an honorable part in the extension of the Order.

We have seen that Mother Euphrasia was both broadminded and courageous. Dwelling in the cloister, she was by no means oblivious to the changes going on in the world, especially where these affected the development of the works of religion. She saw that the old order was changing, and she realized that God would fulfill Himself in the new as well as in the old. Modern inventions and discoveries were facilitating travel; nations were escaping from the narrowness of their boundary lines and realizing the brotherhood of man. The form of government inaugurated by St. Ignatius Loyola in the sixteenth century, though then apparently ahead of its time, seemed better adapted than any other to an Order which would take to itself, as the Good Shepherd might, the word of Christ, "The field is the World."

She, therefore, with the sanction of the Bishop of Angers, Mgr. Montault, proposed the Generalate, a form of government centralizing authority in one Mother House. The plan at first met much

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opposition from within and without; but, in 1835, largely through the influence of Father Anthony Kohlman, a distinguished Jesuit who had been a conspicuous figure in the early history of the Church in New York, it gained the approval of Pope Gregory XVI. Certain necessary alterations in the Constitutions were also approved, and Cardinal Odescalchi was appointed Protector of the Order. At first, there was but one novitiate, that of Angers; but the Order developed so rapidly, Mother Euphrasia personally establishing it in all the great European cities, including Rome itself, that in 1855, when it was strengthening beyond seas also, Pope Pius IX. decreed the erection of provinces, each with its own novitiate.

For twenty years, however, the great missionary Mothers of the Order had been trained at Angers, losing all national narrowness in an almost cosmopolitan novitiate; and for thirteen years longer, provincials and prioresses from every part of the world came to Angers for the general elections, often bringing with them novices of unusual promise to be formed to the life of the Good Shepherd under the eyes of the Foundress.

For this reason, therefore, the Good Shepherd, beyond any modern Order, unless perhaps the Order of the Sacred Heart, received the indelible stamp of the strong personality of the Foundress. Mother Euphrasia became known not only in her works and through her letters, but in her personal aspect and her minutest characteristics. She was and is the model on which her daughters strive to refashion themselves. We have seen among her traits breadth of mind, courage, initiative, and decision. We must add to these, great nobility of soul, warm human sympathy, generosity, and adaptability. She was as tender of national susceptibilities as is the Church, making it as easy for her Order to adapt itself to every climate and form of government as if it had been framed with a special view to the needs of that particular country.

As a Vendéean, she had the blood of the hardy, colonizing Normans in her veins, and though brought up in monarchical principles, she got on very well with the various forms of government succeeding one another in France during the nearly forty years in which she held authority; and her Order was favored even by the Second Republic.

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She found some special greatness in every nationality, and so thoroughly grasped its possibilities that with the Italians she was Italian, with the Germans, German, with the Irish, Irish, and with the English, English. America, destined to produce a race in which practically all races will be amalgamated, naturally attracted her foreseeing mind and great heart. She loved its bigness, its freedom, its wealth of opportunity. Dear to her were the representatives of every race line within its borders, and perhaps dearest for their necessities the poor Negroes. We have already quoted her instructions to her American daughters in Louisville to ransom slaves; and her appreciation of the loving and grateful heart of the Negro. This, Mother Euphrasia knew by experience, as she had a number of Negro children brought on from Africa to be cared for at Angers.

She had the happiness of seeing American slavery abolished in 1863. Her daughters have been faithful to her charge, and whenever established where the Negro population is sufficiently numerous, rejoice to extend their mission to the race.

Another characteristic of this great Foundress, imprinted strongly on her Order from the beginning, was a very special devotion to the Holy See. Mother Euphrasia knew personally Pope Gregory XVI. and Pope Pius IX. Both were impressed with her perfect religious spirit and her magnificent mentality. Houses of the Good Shepherd were early established in Rome, and have enjoyed many marks of favor from successive Pontiffs. It was with a pen made for him by a nun of the Good Shepherd that Pius IX. signed his definition of the dogma of the Immaculate Conception of the Blessed Mother of God in 1854. It was at the prayer of Mother Mary of the Divine Heart, Prioress of the Good Shepherd at Oporto, and convinced of the supernatural character of her revelations, that Pope Leo XIII. ordered the consecration of the whole human race to the Sacred Heart of Our Lord, on June 11, 1899. Every nun of the Good Shepherd lives and dies in the spirit of Mother Euphrasia and of her glorious model St. Teresa, whose supreme subject of thanksgiving was that they were children of the Catholic Church.

At the sad news of the death of Mother Eu-



MOTHER MARY OF ST. PETER DE COUDENHOVE

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phrasia, Mother Magdalen and the other American Prioresses repaired to Angers for another General Election. The choice fell on Mother Mary of St. Peter de Coudenhove, who for the nine preceding years had been the Mother-General's Assistant. She was an Austrian lady of great culture and marked administrative gift. Her ability as a linguist had been most serviceable in the community, which was now almost polyglot, and she had an indefinable distinction and charm which happily reënforced her authority. Moreover, she was of one heart and mind with her venerated predecessor, and well fitted to preserve the community in its primitive fervor.

Mother de Coudenhove's first gift to the New York community was Sister Mary of St. Joseph (Looney), the first Irish postulant of the Mother Foundress, and a rarely gifted and accomplished woman, destined to great things for the community.

In 1868, the New York Convent sent forth another mission — that of Brooklyn, with five nuns, Mother Mary of St. Jerome being Prioress. Their quarters were small and poor, and soon so overcrowded that two of the foundation Sisters were early victims of the bad conditions.

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New York, meantime, increased its accommodations by the purchase of three cottages on Eighty-ninth and Ninetieth Streets, which were devoted, respectively, to the preservation children, an infirmary for the penitents, and the use of the lady boarders.

Five of the young missionaries to Boston were obliged to return to New York the same year with health ruined by the trying climate of the former city.

The resources of the New York Convent were increased by a gift of \$25,000 from the Irish Immigrants' Bank; a grant of \$50,000 from the City of New York for building; a legacy of \$1,500 from Mrs. Angevine, and one of \$1,000 from Mrs. Cassidy, and a donation of \$500 from Mrs. Barnett.

St. Joseph's House for the juveniles was built in 1868 and occupied in 1869.

The following year, the Immigrant Bank above mentioned gave another gift of \$2,500 from its surplus fund, and two legacies of \$500 each were received from the estates of Mrs. Margaret Murphy and Mrs. Daniel Foley.

The ranks thinned by death and illness were

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also refilled by accessions to the community, nine being admitted to profession in 1868, and twelve in 1869.

The house had now spiritual assistance in abundance; the office was sung according to the ceremonial; the Feasts were solemnized with High Mass; Benediction of the Blessed Sacrament was given on all the days prescribed by rule; the Forty Hours' Devotion, the Corpus Christi Procession, the May devotions in honor of the Blessed Virgin, those of June in honor of the Sacred Heart of Our Lord, all were regular features of the year, to the great happiness and spiritual advantage of the nuns and their charges.


The Jesuit Fathers were still attending to the spiritual needs of the establishment, and most devoted to the reclaiming of the penitents. Several of the Sisters were constantly engaged in teaching Catechism, and helping to prepare the children — heretofore woefully uninstructed — for the Sacraments. During 1868-69 there were forty baptisms of converts, three hundred First Communions, and one hundred and ninety-four Confirmations.

During these years the Redemptorist Fathers

began their active interest in the work of the Good Shepherd, by directing to it many and most desirable postulants. They have never flagged in the four decades since in this most tangible proof of their devotion to a work closely allied to their own; and oftentimes full half of the novices of the Province have been the spiritual children of the Sons of St. Alphonsus.

CHAPTER IX.

THE MAGDALENS' CONVENT.

E have seen that the Magdalens were the last tenants of Willow Cottage. Most unwillingly were they left in this old and inconvenient abode. They succeeded the preservation children in the Astor residence on the hill, a place then within the convent inclosure but across "the lane," as Eighty-ninth Street was called.

Here they remained until the kindness of benefactors and the State appropriations made further necessary additions to the establishment possible. Mrs. Devlin, widow of Daniel Devlin, whose noble benefactions we have already noted, may be truly called the Foundress of the Magdalen Convent. She gave \$20,000 to begin the work, and \$20,000 more on its completion. On June 14, 1870, the corner stone of the convent was laid by Mrs. Devlin, in presence of the Very Rev. William Starrs, D.D., V.G., the Rev. F. Marechal, S.J., and many friends of the house. The nuns of the

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Good Shepherd, in their pure white robes, followed by the Magdalens in their somber brown, made an impressive procession, the nuns chanting the psalms prescribed by the ritual. Father Marchal, in his sermon, extolled the charity of the Foundress; then turning to the workmen, he said with much simplicity: "Be sure you take the greatest pains in building the Magdalens' monastery, for when they occupy it, they will be up late and early, praying for you and for the conversion of the whole world."

After the ceremony, Mrs. Devlin visited the Magdalens, who presented her with an address expressive of their gratitude. Moved almost to tears, she could but answer that she was rejoiced to be the instrument of Providence in their service.

On January 5, 1871, the house was ready, and the Magdalens moved in. This procession, in which every one carried as much of the temporary convent's movables as she could manage on her head or in her hands, was in homely contrast, as described in the Convent annals, with the picturesque procession of the corner-stone laying. The following day, Feast of the Epiphany, was given over to merry-making. They repaired

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to the community room of their new home, and frolicked like children; naturally enough, as all but four of the already large household were still in their teens. To quote from the record of the day: "They were as full of joy and more free from care than the patriots who rang the Independence Bell in 1776 to declare America a free country."

The convent calls for no description here, the building having been earlier described in this volume as the Novitiate. It was occupied by the Magdalens until 1899, when they were transferred to Brooklyn. Then the children of innocence came in, feeling that their abode had been doubly blessed for them in its previous occupation by the vowed children of penitence.

The world would hardly appreciate the Magdalens' rejoicing at their entrance into a home in which their monastic seclusion could be observed in all its rigor. Henceforth, they were indeed the "dear Solitaries" of the annals of the Good Shepherd. The Magdalens are, in effect, an austere, contemplative community. They follow the rule of the Third Order of Mount Carmel; and prayer, penance, and manual labor, with just

enough of recreation to prevent discouragement or morbidity, fill their days.

There is a regular postulancy and novitiate, the ceremonials of clothing and profession taking place in the Magdalens' own choir, which is ordinarily at the Gospel side of the sanctuary, and always separated by a grating, and entirely apart from the choir of the nuns or the chapel of the children.

The ceremonial is conducted by Bishop or priest and is very beautiful, with its procession into the choir, the chanting of psalms and hymns, and the blessing and conferring on the aspirant of each of the symbolical articles of the religious dress, as the veil, the rosary, the mantle, etc. The habit is brown. For two years the aspirant wears the white veil. If at the end of this time she is found worthy, she is admitted with still more solemn religious ceremonies to the vows of religion and the silver cross and black veil. After ten years of annual vows, she may be admitted to perpetual vows. Perseverance means more here than almost anywhere, for the Magdalen has all the subjection of the religious life with none of its official distinctions or changes of abode. A Sister

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Magdalen is, in effect, a perpetual novice. The Magdalen community has for its immediate Superior one of the nuns of the Good Shepherd. The Magdalens may have their respective charges, but none hold any office. All live in a state of constant childlike dependence on authority.

No matter what their gifts or graces, or the possible value of their services, they may not aspire to the white habit of the nuns. Moreover, by entering the Magdalen community, they have cut themselves off from all association with the penitents, even with the consecrated. Unlike the consecrated, they can have no part in the active reformatory work of the Order. They aid it by their prayers alone. On the day of their great patroness, St. Mary Magdalen, the nuns join their recreation. At all other times they are apart, except for the occasional visits of the ecclesiastical authorities or special benefactors, or those among the clergy who appreciate their singular vocation and have experienced the help of their prayers.

The Magdalen community is recruited from among the penitents, although, now and then, some woman of stainless past is drawn to this hard and hidden life and seeks admission. Such

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recruits, we need hardly say, are never sought; nor, indeed, are they encouraged by the Nuns of the Good Shepherd. But, in the history of the Order, there are souls drawn heavenward by extraordinary ways, with whom none would dare to meddle. A few of these, like the Portuguese girl, abandoned in a strange land by the machinations of an inhuman stepmother, were members of the Magdalen community of New York, and edified it by their heroic virtues. This poor child, a girl of good family and excellent education, might easily have been placed in another community, but she chose the lowly life of a declared penitent to win from Heaven her father's conversion. During the three years remaining to her, no imperfection could be perceived in her except her unwillingness to die without word of her father's return to God.

The Magdalens of a sad past are very often women of superior social position and of many accomplishments. The stories of their downfall and of God's mercy in bringing them to the shelter of the Good Shepherd and the merit of a religious vocation are stranger than any romance. But if their graces were great, the correspondence of

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many of them was nothing less than heroic. It is told of one, that learning of the dangerous illness, as the result of accident, of a religious who had been the means of persuading her to remain in the convent, this good Magdalen offered her life for the nun's recovery. The offering was accepted. The Mother recovered; the Magdalen died in five days. The religious career of another Magdalen, who as a penitent had been one of the most trying cases in the Mothers' experience; those of the two successive Magdalens of St. Thaïs, one of whom had spent seven and the other five years in the community without transgressing a single rule, the latter predicting minutely every circumstance of her early and lamented death, — are among those worthy of detail for the encouragement of the humble and for warning to the pharisaically righteous. Often is it said, and always truly, "There are high saints among the Magdalens of the Good Shepherd."

Some day, when the great New York establishment has the larger quarters which are becoming more and more necessary, it may have its Magdalen community again. It will not seem strange to the heart of faith that the time immediately

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preceding and following the building of the Magdalens' convent was especially notable in temporal and spiritual favors to the nuns and to all their interests.

Among the gifts of 1870 were \$2,500 from the surplus fund of the Irish Immigrants' Bank; \$2,246.72 from the State Charity Fund; \$4,555.48 a legacy from Mrs. T. Donnelly; and \$1,245 from Archbishop M'Closkey from the Jubilee alms. The following year brought more legacies: \$3,500 from the Rev. Michael Riordan; \$2,000 from Mr. Leo — reduced, however, by litigation, to \$668.87; \$940 from Mr. F. Ingoldsby, who before his death had given \$165. The Irish Immigrants' Society again gave \$25,000;* and the State Charity Fund, \$4,485.30.

The year 1871 saw fifteen religious added to the community, the largest number in any year since the foundation.

Moreover, the Sisters had much consolation from evidence of the good impression which even a short sojourn in St. Joseph's class made on the detention children. As a case in point: A child

* This and other gifts from the same source were in recognition of the Good Shepherd's services to poor immigrant girls; for whom, as we have noted elsewhere protection, is now assured from the outset.

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after six months' commitment was taken home by her mother, and given the freedom of the streets with the almost inevitable consequences. She was again brought before the judge, who remembered having sent her to the Good Shepherd. He reproached her for her lapse, and threatened this time to send her to the Island. She begged to be sentenced again to the House of the Good Shepherd. A lawyer present tried to overrule her choice, telling her that the Sisters were too severe.

"Sir," said the child, "you are much mistaken. At the Good Shepherd I was well treated, and I would not have left but for my mother." The judge read her sentence of six months at the Good Shepherd to her. "Please add six more," she said, "and I will be much obliged." Her request was granted, and she came back to the Home a happy prisoner, glad to tell how she had secured herself.

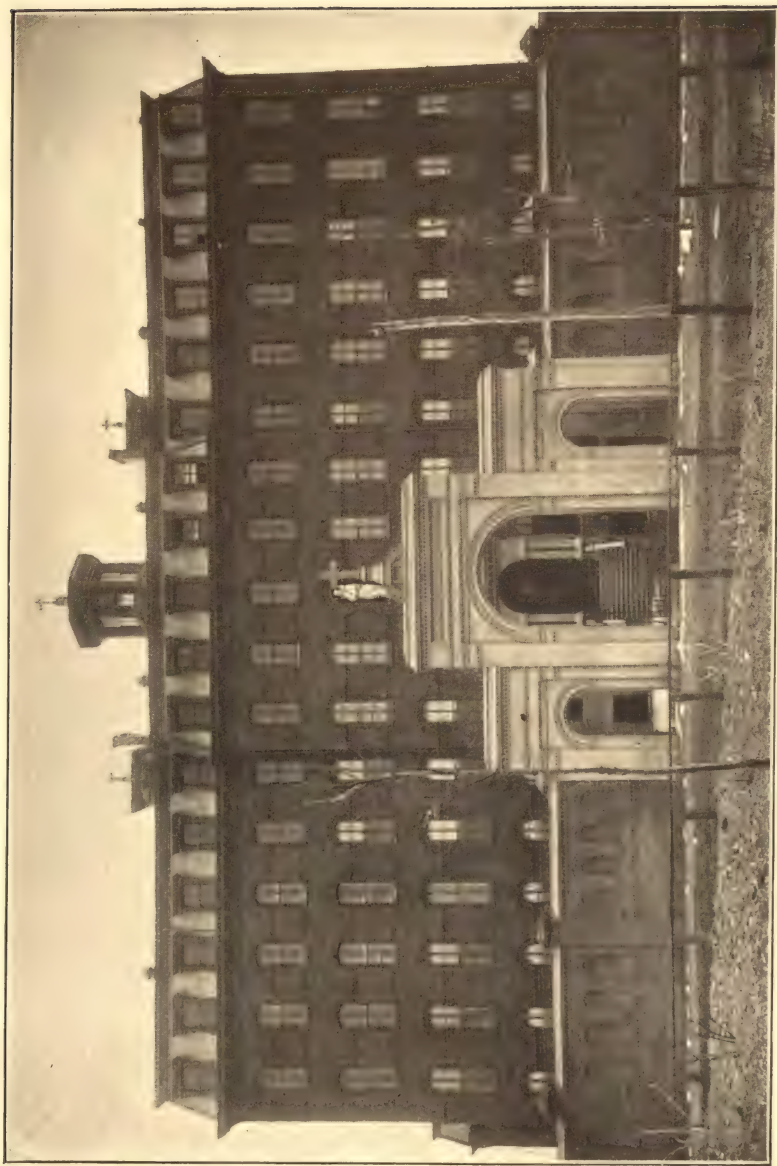
The nuns had the pleasure during this year of entertaining for a brief space six of their Sisters from Montreal, who were on their way to open a house in Quito, Ecuador; and seven other missionaries from the same house intent on a new foundation in Lima, Peru.

CHAPTER X.

JOYS AND SORROWS.

P to the October of 1873, the House of the Good Shepherd in New York had received 4,020 persons either as voluntary penitents or committed from the courts. During the year October, 1872-1873, 401 had been received and 410 discharged; twenty had died; and, at the latter date, 546 remained in the house. The public appreciation of the Sisters' work was attested by a continuance of generous aid. The Irish Immigrants' Bank contributed \$1,000 from its surplus fund; from the State Charity Fund came a grant of \$13,952. The following year, the Immigrants' Bank gave another \$1,000; and Mrs. Mary Conroy left a bequest of \$2,500.

On February 8, 1873, the community was bereaved of its devoted friend and spiritual father, the Very Rev. William Starrs, V.G. Humanly speaking, the establishment of the Good Shepherd in New York had been almost impossible without him. He had been generous to the institution from the out-



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set, both with his time and his means; and, dying, he bequeathed it \$5,000 from his modest fortune.

On August 19 the community was grieved by the death of its good physician, Dr. Hewitt, a brother of the famous Paulist Father of the same name. Dr. Hewitt cared not only for the health of the Sisters, but for the honor and success of their institute. During the epidemic in the Brooklyn Convent, he went out of his way to aid the Sisters. He loved Mother Magdalen as a son loves his mother.

The death-roll of 1872-1873 contains the names of eight religious, all earnest and devoted, and all in the flower of life.

By 1873 the various classes were constituted much as we have described them in the earlier chapters. The chapel was enlarged, and enriched with several new paintings and statues. A notable event of the year in these sacred precincts was the consecration of the large family of the Good Shepherd of New York to the Sacred Heart of our Lord on the Feast of the Immaculate Conception, the day appointed by Archbishop M'Closkey for the like consecration of the entire ecclesiastical province of New York.

In the Footprints of the Good Shepherd

Mothers are given to talking of their children. We take a few notes from the records of the year. "There is one among the penitents much older than the rest, our good Martina, over seventy. She is always intent on her work, and when advised to take some rest, she replies very spiritually: 'It is the duty of the old to set a good example to the young, so I work while I can.' This exemplary woman was among the first received at Fourteenth Street. The hapless victim of intemperance, she was well content to stay with us while the enemy of her soul slept. Once aroused, he gave her no rest, and despite our prayers and entreaties, she would go forth to the scenes of danger. At the last, sensible of her misery, she returned and besought readmittance.- Seeing the hesitation of the portress, Martina pressed on. 'What is the Good Shepherd for, if not for the likes of me!' she exclaimed as she got in behind the grating. Ever since, she has been very happy, nor showed the least desire to leave her home in St. Mary's.

"It is a consoling fact that those who do not persevere in virtue after they leave us, are wont to return soon or late. We took back one of

these poor prodigals a few days ago. She had been gone from us three years. She left us pious and apparently reclaimed; bad company was again her undoing. She returned, bearing every mark of a disorderly life, but appealing to her compassionate mistress (Sister Mary of St. Syncletica), and of course successfully: 'For God's sake, Mother, take me in, and make me what I was when I left you.' "

The annalist notes that St. Joseph's class has already sent fourteen candidates to the Magdalen community. One of these was a typical "hard case." Good triumphed over evil finally; and the dear child said when putting on the habit, "Well, Mother, never despair of any one after me."

Children going out and persevering in a virtuous life would send books or other useful gifts to their favorite "Mother" for her class. One who had served the time of her commitment and been reclaimed by friends, caused herself to be recommitted, fearing that her services might be missed in the laundry. Still another sent with her Christmas gifts the request that her name might be placed before the crib to signify to the Divine

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Child, as she ingenuously expressed it, where her heart was.

In 1873 the children of the various classes devoted a portion of their free time to remunerative work that they might combine in a little offering to the Holy Father. His Holiness acknowledged it most kindly, to their great delight, and sent them his Papal Benediction in writing.

The great event of 1874 was the proclamation of Pope Pius IX., declaring the Rev. John Eudes, the Founder of the Good Shepherd, Venerable. A Triduum of thanksgiving was immediately celebrated in the New York Convent, as in all the other houses of the Good Shepherd throughout the world.

By this time the city was encroaching rapidly on the premises of the Good Shepherd, and Mother Magdalen was extremely anxious to procure a site at once secluded and easy of access, which might in time be utilized for a new Provincial House. She had found in Father Starrs' successor, the Very Rev. William Quinn, V.G., another sincere friend, and he generously assisted her in her second quest. He succeeded in purchasing at reasonable terms a beautiful estate on

the Hudson, about forty miles from New York. It contained eighty-four acres of land, laid out with great taste, abounding in fruit and shade trees and garden spots, with artificial water works, on high land, with healthful atmosphere and picturesque scenery on every side. It was locally known as Mount Florence.

During the year, the New York Convent was the rendezvous of the American Provincials and Prioresses on their way to the General Chapter at Angers, and on their return they tarried briefly under its hospitable roof. The latter visit was celebrated by a little entertainment in honor of the guests and the good news they brought of the reëlection of the Mother-General, Mother Mary of St. Peter de Coudenhove.

The Convent of New York was now the head of a province, and Mother Magdalen, as soon as possible after her return, made the visitation of the houses under her charge. This year her Sisters had the first serious cause of alarm on account of the health of this beloved Mother, but with careful medical attention and fervent prayer she made rather a remarkable recovery.

The work continued in the memory of charit-

In the Footprints of the Good Shepherd

able hearts. In 1874 the Irish Immigrants' Bank gave \$1,000, and in 1875, \$500, out of its surplus; from the Excise Fund came a grant of \$500; and there were two legacies, \$1,000 from the Rev. Patrick Reilly, and \$3,380 from Mr. Roach.


Another benefactor of early days passed away in 1875, Dr. H. J. Anderson, who gave land in the city which being sold for \$16,000, made possible the purchase of much of the site now occupied by the New York house. At his death, Dr. Anderson left \$1,000 more to the Good Shepherd.



CONVENT AT NEWARK, N. J.

CHAPTER XI.

CARDINAL M'CLOSKEY — THE NEW FOUNDATIONS — THE CONVENT AND HELL GATE.

RCHBISHOP M'CLOSKEY was, as we have seen, most fatherly in his relations with the work of the Good Shepherd; his kind heart going out with tender compassion to the prodigals of his flock, to whose reclamation the Sisters devoted their lives. Every year he came to give Confirmation, and now and then he spared a little time from his valuable days to make a visit to the community to encourage them in their labors, nor left without a tour of the classes, in which his benign presence and uplifting words and blessing were as the passing of sunshine.

The elevation of the Archbishop to the Cardinalate on April 27, 1875, was, therefore, an occasion of much rejoicing in the convent. The nuns, in addressing their congratulations to His Eminence, begged the honor of a visit, but as he was obliged to hasten to Rome to receive the Cardinal's hat at the hands of the Holy Father,

In the Footprints of the Good Shepherd

the desired privilege was deferred. Soon after Cardinal M'Closkey's return, however, and without announcement, he visited the convent. His Eminence brought the pleasant tidings that the Pope had been informed in particular of the work of the Good Shepherd in New York, and had sent the community his Apostolic Benediction. This the Cardinal conferred on behalf of His Holiness.

On June 16, 1875, the two hundredth anniversary of the Apparition of Our Lord to Blessed Margaret Mary at Paray-le-Monial, for the institution in the Church of the Devotion to the Sacred Heart, was celebrated with great solemnity and splendor. The Reverend Chaplain gave an appropriate discourse, which he followed by reading aloud the solemn act of consecration approved at Rome. The entire household repeated it. Benediction of the Blessed Sacrament, followed by a grand Te Deum, concluded the observance.

This was another Jubilee year. Every class made the exercises separately; going in procession on the prescribed visits to the chapel, and leaving nothing undone to gain the great indulgence. The Rev. J. A. Treanor, S.J., preached the annual retreat of the classes during this time.

The New Foundations

This year witnessed also the sending forth of another mission from New York. The Rt. Rev. M. A. Corrigan, D.D., the zealous young Bishop of Newark, N. J., sought a foundation for his episcopal city, putting at the Sisters' disposal two fine brick houses on High Street. Due permission to undertake the work having been received from Angers, Bishop Corrigan further engaged to render the community certain material assistance during the first year. The mission, therefore, was opened under happier conditions than any thus far in America. Sister Mary of St. Anselm (Gorman) was appointed Mother Prioress of the new house, with nine Sisters. The opening of the new establishment on the Feast of Our Lady of Perpetual Help was most impressive. The Bishop celebrated an early Mass in the little chapel, and presided at the installation of the Prioress. At 10 A.M. a Solemn High Mass was sung, many of the clergy and the most prominent lay citizens of Newark being present. The spiritual needs of this community were at once amply provided for.

From June of the same year, the residence at Mount Florence was occupied, first by a little

In the Footprints of the Good Shepherd

community of six Sisters, two of whom were invalids. The largest apartment was converted into a pretty chapel, and the Cardinal appointed a chaplain for this little family. In the early days of Mount Florence — where now the beautiful Peekskill Convent is situated — the Sisters took charge of the fruit and vegetables, which were sent every day to the Provincial House. They also cared for the greenhouses on the estate.

The annals of these days make grateful mention of the generous interest of the Very Reverend Vicar-General, Father Quinn, in the work of the Good Shepherd. He frequently visited the House, and always rejoiced to serve it. They also note the impressive celebration of the month of St. Joseph (March), with procession and Benediction of the Blessed Sacrament every evening, and the special devotion of the penitents to the Foster Father of Our Divine Redeemer.

During 1875 the ranks of the community were augmented by the profession of sixteen religious, and the reception of fifteen novices.

Even at this early date, and with the new Magdalen convent already written of, the accessions to this household of penance and prayer had

become so numerous that the nuns were obliged to fix a limit for want of room. Among the chosen souls who went to their reward from among the Magdalens during 1875, the Sister annalist notes especially a Magdalen who came to the house a victim not only of the most perverse inclinations, but of an apparently unconquerable dislike of the Catholic Church. In the beginning of her residence at the Good Shepherd, she caused much anxiety by her intractable disposition and aversion to all restraint. Eventually, the soul-moving beauty of Catholic worship began to attract her; she sought instruction in doctrine, and was received into the Church. But the battle was not over yet. Her evil propensities reasserted themselves, till she became the torment of her mistresses and of the well-disposed among her companions. After a struggle of three years, however, peace and good will took complete possession of her soul. She sought admission among the Magdalens, and died at the close of her novitiate, soon after pronouncing her vows.

The community appreciation of the consecrated penitents is also recorded, whether of those who remain and constitute so powerful an influence

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for good in the classes, or of those who return to the world and persevere in virtue, as is the case with most.

The annalist speaks of the success of the mistresses in dealing with St. Joseph's class, regretting only that the term of commitment was too short to affect permanent conversions in many cases. This has since been remedied, as we have seen at the outset of this narrative. The annalist gives a pathetic incident of a child of thirteen brought to the house by a policeman. He found her in the neighborhood, dressed in boy's clothing and trembling with cold and hunger. The Reverend Chaplain, seeing the supposed little lad, said, "Well, Johnny, where did you come from, and what are you doing here?" To which the little one replied, "I am no Johnny, I am Bridgie." The poor child had been suddenly orphaned, and left destitute and in great moral danger; but she escaped the worst of perils by clothing herself as a boy. Indeed, she had little choice of garments.

The capacity of these poor children of the street for sacrifices nothing short of heroic was attested on one occasion when thirty of them made the sacrifice of their liberty for a year in

The Convent and Hell Gate

order to obtain from the Sacred Heart of Our Lord the triumph of the Holy Church and of her venerable Head.

We find a brief allusion to the Centenary of American Independence, and the manner in which that national triumph has furthered the cause of religion, especially the work of the Good Shepherd, whose prospects in America now appear very bright.

On the Feast of Our Lady of Mercy, September 24, 1876, the blasting out of a huge ledge of rock which had obstructed the passage of vessels through the East River at Hell Gate, quite near the convent garden, took place. If persons remote from the scene of operations looked forward to it with terror, how much more the Sisters and their charges. A good old Hebrew at the head of an asylum for aged men of the Jewish faith most generously invited the entire Good Shepherd household to abide under his roof until the danger had passed. General John Newton, the engineer in charge of the work, reassured the Sisters as to remaining, simply advising that all should be in the garden at a certain distance from the buildings, before the signal for the blast-

In the Footprints of the Good Shepherd

ing was given. All pictures, statues, etc., were taken down and packed as if they were to be transported to a great distance. The fires were extinguished. The entire household were praying for the success of the enterprise and immunity from accident of all concerned. General Newton, himself a devout Catholic, had placed the work under the protection of Our Lady of Mercy.

“Thousands of spectators,” writes the Sister annalist, “crowded the shores and the heights. Police and soldiers were stationed everywhere to prevent disorder in case of accident. The silence of the tomb hung over all. The General had chosen his little three-year-old daughter Mary to touch off the electric button. At the appointed moment her baby fingers pressed it, and immediately the immense rocks in the depths of the water were shattered. We heard a roll as of thunder under the earth; the water of the river rose one hundred feet, remaining at this altitude for about twenty seconds directly over the point of danger, then falling in great and beautiful sprays into its usual course. Not even the most delicate person had suffered from the shock. So different was the result from what we had feared,

The Convent and Bell Gate

that only after we had heard for some little time the cheers of the multitude were we convinced that all was happily over. A joyous recreation followed this eventful day."

General Newton completed this great work, the most wonderful blasting operation in the world's history, in 1885. He received among other marks of appreciation of his signal public service, the Laetare Medal of Notre Dame University.

During the same year the Order of the Good Shepherd was bereaved of its Cardinal Protector, Cardinal Patrizi, and in the Convent of New York, as well as in all the convents of the Order, a Solemn Mass of Requiem was offered for his soul. On the petition of the Mother-General, the Holy Father appointed Cardinal Monaco de La Valetta to succeed Cardinal Patrizi in this office.

A legacy of \$300 from the estate of Mr. S. Jennings came in during 1876; and from the Excise Fund came \$8,175 in that year, and \$1,000 in 1877.

For some time the community was put in a difficult and delicate position through the bequest of \$75,000 from Edward Boyle, one of the city surveyors who had twenty years previously sur-

In the Footprints of the Good Shepherd

veyed the site of the present Provincial House. Mr. Boyle and his wife had died abroad; there were no children to contest the legacy; but serious legal complications arose, and Mother Magdalen and her Assistant were obliged several times to appear in court.

The death of Pope Pius IX., on February 8, 1878, was commemorated at the Good Shepherd of New York by a Solemn Mass of Requiem and a general Communion of the entire household.

Pope Leo XIII. was crowned on March 3, following. One of his early acts was a grant of the indulgence of the Portiuncula to all the houses of the Good Shepherd.

Fifteen novices were admitted to profession during 1878. There were no deaths in the house during 1877, and but two in the community during the year following.

The completion of the Office Book and the arrangement of the Gregorian music in a manner to simplify it for modern learners; also the arrangement of the Book of Commemorations — the latter being dedicated to the lamented Mother Mary of St. Euphrasia Pelletier — were among the events of 1879.

This year is sadly memorable for the worst famine in Ireland since the terrible scourge of 1848-49. At the suggestion of their mistresses, the Magdalens, the penitents, and even the children of St. Joseph's class, all undertook some special work the proceeds of which they were allowed to send to Ireland. No one was more interested in this good work than the English Provincial, Mother Magdalen.

The year 1879 saw the beginning of what was long St. Anne's House for young children. It is now, as we have already seen, only a place of detention for the little ones before they are taken to the Preservates' Home at Peekskill.

In 1880, despite her delicate health, and the misgivings of her community as to her fitness for the voyage, Mother Magdalen journeyed once more to Angers for the General Elections, which resulted in the retention in the office of Mother-General of Mother Mary of St. Peter de Coudenhove, whose administration was justifying the training of her predecessor and all the bright hopes entertained at its outset.

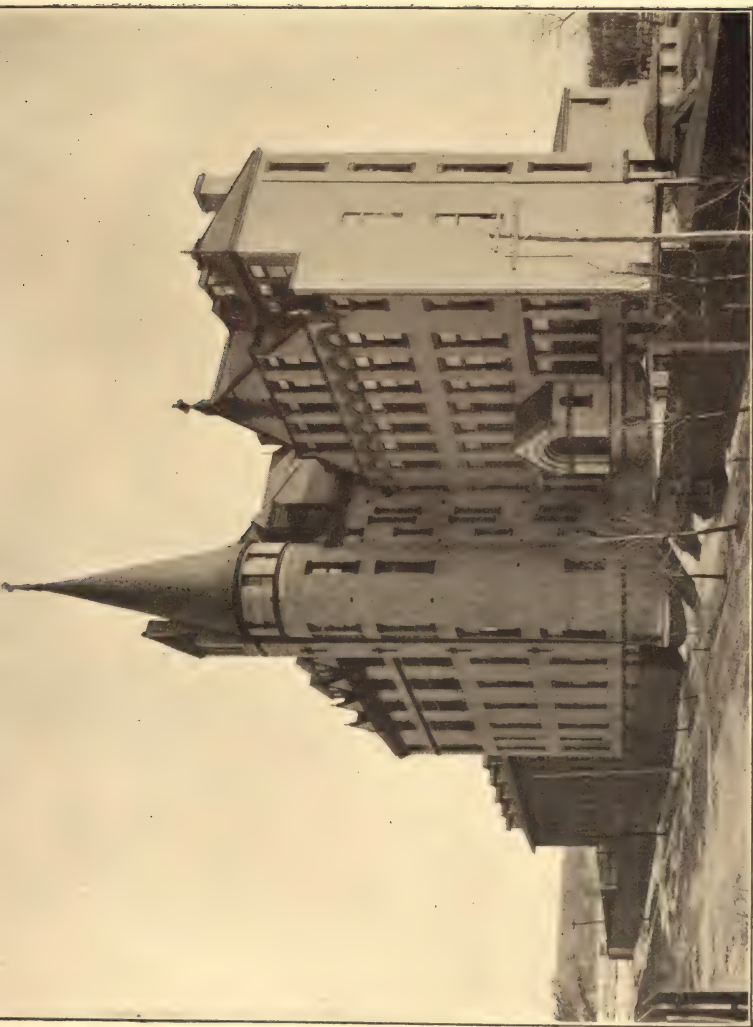
CHAPTER XII.

FOUNDATIONS OF TROY AND ALBANY — DEATHS OF FRIENDS.



THE fourth house of the New York Province was founded at Troy, N.Y., on the Feast of the Sacred Heart of Our Lord, Lord, 1884, at the instance of the Rt. Rev. Francis M'Neirney, D.D., Bishop of Albany, N. Y. On the Feast of the Nativity of Our Lady, following, Sister Mary Immaculata (O'Grady) was installed Mother Prioress. The community at the outset numbered seven.

The year 1885 was a time of bereavement. We have already noted the great devotion of the Jesuit Fathers to the work of the Good Shepherd from the early '60's when Archbishop Hughes confided its spiritual interests to their charge. Two, however, were connected for a longer time than usual with the institution, and their names are still household words: the Rev. John Hackspeil, S.J., and the Rev. Joseph T. Durthaller. Father Hackspeil died on April 7, 1883, this being the



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Tuesday in Easter week. He had been confessor to the Magdalens and the penitents for several years. His fatherly kindness won their confidence, while his firmness kept them in the right path. His spiritual children considered his word infallible. Once a penitent longing for the freedom of the outside world, informed him of her intention to leave the house. His only reply was: "Stay where you are; your time is short." The event justified the prediction. The girl died within the year. He took the liveliest interest in the Magdalens, and his last labors were for them.

Father Durthaller followed his devoted associate within a few weeks. The priest first named had been rector of St. Joseph's Church, New York, since the creation of the parish in 1874. Although laden with this heavy charge and in delicate health, he assisted in hearing the confessions of the penitents, besides making those of the little ones of St. Anne's his especial charge, and being always ready to give spiritual counsel to any of the religious who had previously been under his direction and desired to consult him.

During the Christmas holidays he visited every department of the institution, but the younger

children received his chief attention. He distributed the gifts from their Christmas tree, seeming himself like a delighted child in the midst of these little ones.

His courtesy to the community was exquisite. He was wont to commemorate the Mother Provincial's feast by a gift for the altar; and the feast of the Sisters whom he knew personally by some little token of remembrance and a memento in his Mass. When Father Hackspiel died, Father Durthaller said, "I shall soon follow." According to his custom he came to offer the community Mass on Sunday, May 3, Feast of the Finding of the Holy Cross. He was wearied by the protracted labors of the preceding day in the confessional. At this Sunday Mass, he gave Holy Communion to four hundred; and after Mass, exposed the Blessed Sacrament with the usual ceremonies. He died in the vestry of St. Joseph's Church an hour later, being stricken with apoplexy as he was preparing to celebrate another Mass for his parishioners.

On October 10 of the same year, the community had to mourn the death of the beloved Cardinal M'Closkey, Archbishop of New York,

who passed away in the seventy-sixth year of his age and the fifty-second of his priesthood. He was forty-one years in the Episcopate, and ten years a member of the Sacred College. The nuns of the Good Shepherd mourned with the rest of his bereaved flock, for he had given to them many proofs of his appreciation. During his fatherly visits, the whole household was edified by his modesty and humility, and conscious of his holiness. A Solemn Mass of Requiem was offered in the convent chapel for the repose of the Cardinal Archbishop's soul.

His successor, who had been his coadjutor since 1880, the Most Reverend M. A. Corrigan, D.D., had known and valued the work of the Good Shepherd even before his promotion; Newark, the third house of the Province, having been founded at his request, as we have seen, while he was still Bishop of that See.

Late in 1885, the Newark Convent was bereaved of its first Prioress, Mother Mary of St. Anselm. This faithful and well-beloved religious was one of the many who will ever be remembered in the Provincial House as victims to their zeal for souls. She gravely impaired her health while mistress of

work in St. Joseph's class; often spending half the night in repairing what her frivolous young charges had spoiled during the day. She was already delicate when she was assigned to the charge of the convent at Newark, but did much for its prosperity, and left in the hearts of all her Sisters the tenderest memories of her patience, forbearance, and motherly affection.

Her successor was Mother Mary Eudes (Fitzsimmons), whose administration was, alas! too brief, death claiming her on March 17, 1887. She in turn was succeeded by Mother Mary of St. Rose of Lima (Lynch).

The General Elections at Angers took place in 1886, but Mother Magdalen's health was by this time so impaired that she was obliged to send her Assistant to represent her. Mother Mary of St. Peter, duly reëlected Mother-General, reappointed Mother Magdalen as Provincial. The Sisters had the pleasure usual on these occasions of entertaining the American Provincials and Prioresses, more numerous year by year, who had participated in the elections.

The same year witnessed the erection of St. Anne's Home, a neat, substantial structure of



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brick, four stories high, and about three hundred feet from the convent. It cost \$60,000, \$35,000 of which came from the bequest of Edward Boyle spoken of in the preceding chapter. By the time this case was settled, the Sisters' award was \$49,000 instead of \$75,000, and the former sum was still further reduced by legal expenses. As it was not sufficient for the purpose to which Mother Magdalen had planned to devote it — the erection of a convent at Mount Florence — she built instead this home for the preservation children, who ranged from two and a half to sixteen years, and who needed schooling as well as the industrial training fit for their tender years.


Some of these little ones went to God in their baptismal innocence. The Sister annalist writes fondly of little Beatrice, a charming child of unusual promise, who at the age of three showed a decided gift for music, sang the *Salve Regina* correctly in Latin, and knew the Little Office of the Immaculate Conception by heart.

In 1886, Bishop M'Neirney asked for a second foundation of the Good Shepherd, this time in Albany. After some unsuccessful experiments, a house was opened in Broadway, the Prioress

Mother Mary of St. Francis de Sales (Krastel), being duly installed on the Feast of the Sacred Heart, 1888. The community was soon able to purchase a fine building site on Central Avenue; plans were drawn for houses for penitents and preservatives, as it was thought better to abandon the first idea of an Industrial School in order to carry out the full work of the Good Shepherd. This was the fifth and last of Mother Magdalen's foundation, but, alas! she never beheld it.

CHAPTER XIII.

DEATH OF MOTHER MAGDALEN, FIRST PROVINCIAL OF NEW YORK.

 DAY sadly memorable in the community annals is September 12, 1888, the death date of Mother Magdalen of Jesus (Clover), the first Prioress and first Provincial of the New York Convent. For ten years previous her health had been frail, and often a cause of anxiety to her devoted daughters; but during the last summer of her life she made an unexpected gain, was able to participate in the celebrations of her feast on July 21 and 22, and took her official part in the ceremonies of the clothing of some postulants and the professions of seven novices on August 3, standing near the grate and later holding the pall.

On August 20 came a sudden and alarming illness, from which, however, under the best of medical care and the most assiduous nursing, she rallied, being able to attend Mass and receive Holy Communion on September 2; and thence-

forth for a week, she was herself again, attending, as she would say, to "her Father's business." On September 8, the Feast of Our Lady's Nativity, and on the Sunday following, she was again at Mass and Holy Communion, and especially gay and bright during the recreations. Among other things she spoke of the apparitions of Our Lady in France, and of the sore needs of that country, already experiencing the evils which have lately culminated in the open robbery and persecution of the Church. The bell for silence rang, she made her last announcements, and blessed her assembled children for the last time. After retiring for her last rest in this world, the good Mother slept peacefully until four A.M. The morning was sultry, and she felt ill, but she arose and assisted at Mass in the ante-choir.

At eight o'clock she became worse; the physician was sent for, and did his best to relieve her. The nausea continued through the night. She was unable to retain any nourishment. These symptoms continuing until Tuesday night, and her strength failing rapidly, the doctor suggested that the Last Sacraments be administered. Her Sister Assistant announced to the beloved patient

Death of Mother Magdalen

the gravity of her condition. She bowed in submission to the Divine Will and calmly began her preparation. The Rev. Michael Nash, S.J., heard her Confession and administered Extreme Unction, her condition debarring her from the reception of the Holy Viaticum. He bestowed on her the Last Indulgence and all the blessings of Holy Church, the while her assembled sorrow-stricken children prayed with her and for her. Soon after, she asked to be helped to her chair, as it was her custom, even when ill, to remain in bed only when she could sleep. At ten o'clock it was plain that Mother Magdalen was rapidly sinking. There was no fever; her hands and feet had the natural warmth, and yet she was in her agony. She was on the Cross, so to speak, and in no position could she find rest. At eleven she was asked if she wished for anything. She answered: "I am going home."

To one of the Sisters who had worked all day in the laundry, in fulfillment of her charge, the always thoughtful Mother said, "Sister, go to bed." She was constantly making the sign of the Cross, her lips moving in prayer. Sometimes her mind wandered a little. "Is it time for

Mass?" she would ask; or, "Is it not time for Benediction?" Again: "I am not able to go down for Mass. I shall hear it in the hall" — the place in which the sick hear Mass. As morning approached she seemed to suffer less, and from about four o'clock she was unconscious.

We have taken these details from the narration of one who watched with her, and who says further: "During these last hours, and indeed, all through her illness, no word of complaint escaped her lips. She was most grateful for every little service. Morning broke and found our Mother calmly reclining in her chair, her eyes closed. She no longer communed with earth. We knelt around her in silent, sorrowful prayer, until the last stroke of the Mass bell, when as many as possible hastened to assist at the Holy Sacrifice which was offered for her Charity, as was also the general Communion. After the Mass Father Nash again repaired to her, reaching her in time to bestow another absolution before receiving her last sigh. . . .

"The Sub Venite and the De Profundis having been said, the tolling of the great bell announced that our dear Mother's earthly work was done."

Death of Mother Magdalen

By a strange coincidence, the day of Mother Magdalen's death was the thirty-first anniversary of the arrival of the first four nuns of the Good Shepherd in New York.

The convent chapel was draped in mourning, and for two days and nights the Sisters watched and prayed by the silent form of their departed Mother, feeling in the midst of their grief a calm assurance that she would still be with them; that she who had done so much for them in life would continue to watch over the work which was so dear to her, and would aid her former associates to strive with renewed ardor for its success and extension. Her face was full of peace, and younger and lovelier than in life.

On Friday, September 14, Feast of the Exaltation of the Holy Cross, the funeral took place. The Most Reverend Archbishop Corrigan presided. The Solemn Mass of Requiem was celebrated by the Rev. D. A. Merrick, S.J., of the Church of St. Francis Xavier, assisted by the Rev. Michael Nash, S.J., as deacon, and the Rev. P. Gleason, S.J., as sub-deacon. The Rev. James Raywood, of the Church of the Holy Cross, was master of ceremonies. The Most

Reverend Archbishop pronounced the Last Absolution.

When the services were over, the Sisters advanced to bid a last farewell, and to pluck, every one, a souvenir from the flowers which surrounded the beloved dead. At half-past eleven the funeral procession moved from the chapel to the outer gate of the inclosure. The Magdalens wearing their mantles, and the penitents and the children of St. Joseph's class dressed in black, were arranged in ordered ranks on either side of the garden wall, as the grounds were not spacious enough for a longer procession. When the coffin appeared on the shoulders of the pall-bearers, sobs were heard on every side.

Outside the inclosure, one hundred and forty of the little children of St. Anne's Home, in white with crape sashes, and the lady boarders carrying the banner of the Holy Angels, followed the hearse as far as the boat which was to convey the precious remains across the river separating the convent from Calvary Cemetery. Then came the carriages with secular friends of the house, representatives of various religious communities, and thirty of the uncloistered religious of

Death of Mother Magdalen

the Good Shepherd. Mother Magdalen was laid to rest in the center of the burial plot of the Good Shepherd nuns, among the dear ones who had preceded her to Life Everlasting.

We have already given a brief history of the life of Mother Magdalen up to her appointment as Superior of the infant community in New York, and through its marvelous progress, in which she was the guide and inspiration. She began her task with three persons under her jurisdiction, and ended it with nearly two thousand nuns and children in the great province of New York. The lamented Mother Mary of the Immaculate Heart, Prioress of the Boston Convent at the time of her death on September 14, 1898, who had been the first postulant of the Province, has left her testimony to the early days of hardship and positive want. "How well I remember my first interview with our Mother! Her appearance was so lovely. She was slight and frail, with those wonderful black eyes reading one's inmost thoughts. Her manner and conversation impressed me much. She told me of the labors, privations, and difficulties to be expected; of the poor fare, the scanty clothing, the rigorous win-

ters without fire; but I was not discouraged. 'You may have to sleep on the floor,' she said finally, 'but we all share one another's burdens.' "

The winters were indeed cold in the poor little house on Fourteenth Street, the only means of heating which, outside of the kitchen, were a few open grates. Yet it is said that the recreations of these days were so joyous as to make the Sisters forget all their privations. Mother Magdalen was so gay and her faculty of description was so vivid that they felt as if they had seen all the places and met all the persons of whom she told them.

During her administration, she received to the religious habit four hundred novices, and to holy profession, three hundred and forty-five nuns. Of these, seventy-nine passed away before her.

It had been her happiness to form to their vocation the first Magdalens in Louisville, and she always loved this department of the work of her Order. In New York, two hundred and seven Magdalens received the habit under her direction, of whom one hundred and fifty-one made their profession, and seventy-five died.

Death of Mother Magdalen

Over seven thousand women and girls had spent a longer or shorter term as penitents or preservatives under her motherly care. At no time was any applicant for shelter refused, if it were possible to make room for her.

At the time of Mother Magdalen's death, the community in the Provincial House numbered eighty-two professed religious, twelve uncloistered Sisters, and forty-two novices. There were seventy-six in the Magdalens' convent; and in all other departments of the house, about five hundred. In all the houses of the Province there were nearly nineteen hundred women and girls, for only a small number of whom State or city aid was received.

Mother Magdalen was by birth and breeding the quiet, conservative English gentlewoman. In her youth she had, with something of her nation's then manifest prejudice against Americans, a personal dread of the rush of life in the stirring young country, and its people's already noted intensity, energy, and audacity. We have seen that she overcame her timidity and volunteered for the American mission. She might have remained at Angers, as no nun can be commanded to a mis-

sion beyond seas. In this case, undoubtedly, she would have been sent back ere long to found and administer a house in her native England. She knew, however, that English-speaking nuns were sadly needed for the American mission, and she chose the more perfect part. Let us add that she accommodated herself marvelously well to the new land. She made herself all to all with the different nationalities represented under her roof, after the example of the Mother Foundress. While giving large liberty to the Sisters whom she intrusted with office, and admiring their energy and resourcefulness, and the helpfulness of American inventions in furthering good causes, she never could overcome her terror of steam heat and her aversion to the telephone.

She gladly put her hand to any work of the house, and in the early days, often sat up late at night making artificial flowers or working at fine embroidery, in both of which handicrafts she was well skilled.

Perhaps the dominant characteristic of her spiritual life was her intense faith. Often, when confronted with a difficult enterprise, she would say: "Well, God will take care of that; I cannot."

Death of Mother Magdalen

She had great devotion to the Sign of the Cross, the Holy Angels, holy water, the relics of the saints, and the Rosary. During her last years, her Breviary and her beads were hardly ever out of her hands. She had an unshakable confidence in God, and a firm hope of salvation through His infinite mercy.

In manner, Mother Magdalen was not demonstrative; but she was large-hearted and readily overlooked the failings of others. She kept, life-long, the simple and unsuspecting nature of her youth.

She was a woman of few words. She impressed on her religious above all the duty of mutual affection. In the spirit of the Beloved Disciple to whom she was tenderly devoted, she was wont to say: "Love one another, and you fulfill the law."

At the New Year she would impress on them the necessity of being prepared to accept the Cross and always ready for the final summons.

She had, withal, a great faculty of dealing happily with the most troublesome penitents; and she never undervalued little tangible kindnesses as a means. The girl who would be obdurate

before a well-deserved rebuke or penance from her mistress would presently be conquered as she sat on a little cricket at Mother Magdalen's side with an orange or a box of candy. This good Mother realized, what all earnest students of feminine waywardness are likely to find true, that women offenders are often invalids and often undeveloped and childish natures.

Mother Magdalen's chief diversion was the cultivation of flowers. Nearly every plant and vine in the garden was set out by her hands or under her direction. The writer had the pleasure of inspecting the garden, now even smaller than in Mother Magdalen's day, in company with one of the Sisters who had often helped in this beautiful work.

She showed us trees close to the wall, and now well grown, which she had planted many years before for the dear first Mother, and the greenhouse in which she had worked raising plants and flowers for sanctuary and altar.

During the last years, Mother Magdalen had to sacrifice the pleasure of gardening, but her office was never without its foliage plants, or cut flowers.

Death of Mother Magdalen

The flowers of her good deeds are in everlasting bloom in some fair place in Paradise, where, with those she loved and served so long and well on earth, she enjoys the refreshment, light, and peace of the Vision of her God.

CHAPTER XIV.

THE SECOND MOTHER PROVINCIAL — NEW BUILDINGS AT HOME AND FOUNDATIONS IN FOREIGN PARTS.



THE Mother-General nominated as successor to the lamented Mother Magdalen a most efficient religious of the latter's training, Mother Mary of Loretto (O'Brien), who for the fourteen years preceding had been Mother Prioress of the convent in Brooklyn. She arrived on December 18, and two days later was installed by the Most Reverend Archbishop Corrigan.

Mother Loretto's well-tried religious virtue and signal administrative ability, as shown in Brooklyn, fitted her for a place of graver responsibility. She had carried her work through its poor and sorrowful beginning — in which an epidemic of typhoid fever had robbed her of two of her five associates and taxed her courage and charity to the utmost — to a place in the front rank of Brooklyn's institutions. The Good Shepherd in

The Second Mother Provincial

Brooklyn is a model without and within, of all that convent and classes should be; and its chapel is a gem of architecture in which piety has been reënforced in every detail by the finest taste.

The new Provincial felt a natural diffidence in taking the place of her who had so long and wisely governed the community, but encouraged by the warmth of the Sisters' welcome and her confidence in the graces promised to humble obedience, she bravely took up the charge which authority had laid upon her.

Her eyes rested on far other scenes, however, than those which her predecessor of happy memory had beheld in taking possession of the house by the river nearly three decades before. Then there were neither steamers nor barges on the river, nor railroads near. The little house stood in an atmosphere of rural freshness and beauty; and sweet it was in summer to hear the breeze rustling through the willows, and the waves lapping against the garden boundary, in accompaniment to the hymns of the Church as sung by the nuns and the children.

In 1888 already tall buildings shut out the view; the city with its rush and tumult had ex-

tended miles above the convent; and the air was often thick with the smoke and steam arising from great manufactories.

Mother Loretto saw at once that many additions, alterations, and repairs were necessary for the comfort and well-being of the household and the advancement of the work.

The sale of the convent property on the opposite side of Eighty-ninth Street provided the means. To accommodate the increase of penitents St. Michael's class was erected, the building described at the outset of this work, containing the spacious and splendidly equipped laundry, with everything needed to make a comfortable home for the one hundred children, mostly consecrated, who were duly transferred to it early in 1892. The beautiful infirmary, with its provision for the isolation of the sick, was also built. To make room for these additions the last of the old wooden cottages were cleared away; the wooden fences also vanished, and a brick wall ten feet high was built about the entire convent property.

The children's yards were flagged. The convent was repaired and renovated, and modern

The Second Mother Provincial

heating apparatus was installed in it and in all the other buildings.

While these improvements were still in progress, foundations were sought from New York for Trinidad, B. W. I., and Bogota, Colombia, S. A.

The former is the Metropolitan city of the Archdiocese of Port au Spain, of which the Most Rev. P. W. Flood, D.D., is the venerated head. Archbishop Flood had applied in 1888 to the Provincial House of the Good Shepherd in New Orleans, and Mother Mary of Mount Carmel had been duly authorized by the Mother-General to accept the foundation. It had been stipulated that the Sisters were to be at Trinidad in January, 1890, and the Archbishop had forwarded all the necessary expenses for outfit and journey.

A change of Provincials at New Orleans brought into office Mother Mary of St. Francis de Sales, a native of the tropics. She found that illness in the community and the pressure of local work made it impossible for her to provide the promised foundation at the time appointed. Knowing the New York community and its more plentiful vocations, she with due permission from the Mother House besought of Mother Loretto some

Sisters to save the promise and hold the foundation until New Orleans could take it up:

With great disinterestedness, Mother Loretto responded to the appeal, and named six of her community for their temporary mission to Trinidad. They set out on December 21, 1889. It would be pleasant to follow them on their exceedingly interesting voyage, and meet with them the courteous officials and the devoted Catholic missionaries and hospitable friends of God's works whom they met at their various brief stops between New York and Trinidad, through the graphic sketch of one of the Sisters participating. But the story of the New York Convent claims practically our entire attention, and we can but touch lightly on the arrival of the travelers at their destination.

Trinidad was discovered by Christopher Columbus himself. It received its name in fulfillment of his vow, made while his crew were in danger of perishing for want of water, to name the first land he sighted in honor of the mystery of the day. On Trinity Sunday, 1498, a sailor on the Admiral's ship saw three mountains towering above the horizon. On nearer approach, Colum-

The Second Mother Provincial

bus noted that the three mountains were united at the base. Mindful of the day and of the Three in One, he named the island "La Trinidad," and, more fortunate than some other of his discoveries, it has kept its name of holy significance.

On the evening of January 3, 1890, the steamer on which the Sisters were traveling, anchored about a mile from Port au Spain, the water being too shallow for further progress. The following morning, about nine o'clock, they noticed a handsome rowboat with a white canopy advancing towards the steamer. It was destined for the Sisters, and it carried the Most Rev. Archbishop with his Secretary and Brother Vincent to welcome the travelers. Carriages awaited the little party at the wharf. After a brief visit to the Cathedral, His Grace conducted the Sisters to his own residence, where they were most hospitably entertained and refreshed. The kind Archbishop further escorted them to their convent and blessed it. A large and airy building, situated in a square of three acres, it had a fine view of old Fort George to the north, and great hills covered with the perpetual bloom of the tropics towards the east and south.

In the Footprints of the Good Shepherd

The following morning the Archbishop came to celebrate Mass, and left the Blessed Sacrament in the modest chapel. Several priests accompanied His Grace.

While the New Yorkers were beginning to make themselves at home in Trinidad and establish the work of their vocation, six more of their companions were preparing for Bogota. They started on January 16, 1890, and arrived on February 14 following, having met much kindness on the journey. Arrived at their destination, all went happily. Indeed, God was lavish of His benefits temporal and spiritual, from the outset. This foundation is now under the immediate jurisdiction of the Mother House.

The New York Convent, during 1890-91, received noteworthy donations from Archbishop Corrigan, the Rt. Rev. Mgr. John Edwards, V.G., and the Rev. Richard Lalor Burtzell, D.D.



MOTHER MARY OF ST. MARINA VERGER

CHAPTER XV.

DEATH OF THE SECOND AND ELECTION OF THE THIRD MOTHER-GENERAL.

WITH the year 1892 came again the General Elections, and again the New York community had as their welcome guests the American Provincials and Prioresses outward bound. The Mother Provincial of New York was, of course, among the voyagers.

A great sorrow awaited the assembling electors. Mother Mary of St. Peter de Coudenhove, who for twenty-four years had successfully directed the work of the Good Shepherd in the office of Mother-General, and who, living, would certainly have been reëlected, died on the morning of Ascension Day. Her daughters from every land attended her solemn obsequies. She was laid to rest beside her spiritual mother and predecessor, the venerable Foundress.

Mother Mary of St. Peter was the daughter of Count Charles de Coudenhove, an Austrian nobleman. Left a widower, he renounced the world,

became a priest, and died a Canon of St. Stephen's Cathedral, Vienna. His daughter was educated by the Visitation Nuns in Vienna, and while brilliant in all her studies, excelled in languages. She sought admission to the Good Shepherd at Angers, and received the habit on January 6, 1853. Soon after her profession, she was made Prioress of the convent at Modena, Italy. The community here had the arduous charge of the women's prison. She was recalled to the Mother House to fill the offices of General Assistant and Mistress of the German novices. On the death of the Mother Foundress, she was chosen, as we have seen, to be second Mother-General. During her twenty-four years in office, she founded eighty-five houses.

After her funeral, the Mother Electors went into a retreat and besought the light of the Holy Spirit in their choice of their Mother-General. Mother Mary of St. Marina Verger was duly elected. This religious was a native of La Vendée, and had in her girlhood an admiration for all religious orders, with no special attraction to any. In 1845 she accompanied to Angers a friend, an applicant for admission. The Mother Foun-

Election of Third Mother-General

dress met Mademoiselle Verger. "You, too, are coming here." "But, Mother," said the young visitor, "I never even thought of the Good Shepherd." "God wants you here," continued the Mother. "Our Institute will suit your disposition. On December 8 you will come here with your friend." And so it happened. After Sister St. Marina's profession in 1848, she was sent forth on a mission. She noticed the Mother Foundress's steady and loving gaze. "My child, God will bless your labors," said the latter. "You will build for us a beautiful house at Perpignan; you will found Barcelona, and in days to come will be a Provincial." This last prediction was not fulfilled under the administration of the Mother Foundress, nor indeed until three years before the death of her successor Mother Mary of St. Peter. In 1889 Mother Mary of St. Marina was made Provincial of France.

In 1892 the New York community was deprived of the spiritual guidance of the Jesuit Fathers, the Father-General deciding that they should give up the work of chaplains, on account of the ever increasing number of their colleges, their calls for retreats and missions, etc. This was a

natural grief to the community, because of their long association with the work, and their immense generosity and devotion to it during its hard and poor beginnings. The Jesuits, however, continue their relations with the Good Shepherd of New York as the extraordinary confessors of the Sisters, and the preachers of the annual retreats in all departments of the House.

For some years after the departure of the Jesuits, the spiritual needs of the Good Shepherd were attended to by the Reverend clergy of the near-by Church of Our Lady of Good Counsel, and the Sisters cherish grateful memory of their kindly and assiduous services. They also were attended for a time by the late Father M. Walsh.

The first resident chaplain, appointed in May, 1897, was the Rev. William Livingston, a former professor in St. Joseph's Provincial Seminary at Troy, N. Y. Father Livingston was in fullest sympathy with the special vocation of the Sisters, and was himself most successful in ministering to the penitents. He was a model of precision in conducting the offices of the Church, faithful to every detail of the rubrics. He was uniformly kind and courteous, and put at the service of the

Election of Third Mother-General

House not only his religious zeal but his literary abilities, and his experience as a traveler. He frequently entertained the Sisters and their charges with delightful illustrated lectures on life in many lands — a rare treat in the cloister.

One of the early acts of the new Mother-General's administration was the appointment of a Mother Visitor for the now numerous convents in America in the person of Mother Mary of the Compassion (Bartley), who had been ably filling the office of Provincial in Ireland. She had the rare qualities needed for her important and delicate mission. The Sisters of the New York Convent were the first to receive and welcome her on her arrival in her new field of duty, on November 5, 1892.

We have already noted the generosity with which the New York community came to the aid of that of New Orleans in the matter of the foundation at Trinidad. The first Sisters from New York were but transients, so to speak, and were duly replaced from New Orleans. In 1893, however, the Mother Provincial of the latter found herself unable longer to provide for this mission, and begged the Mother-General to release her

from the responsibility. As there was a direct route for commerce between New York and the various West Indian ports, the Mother-General expressed a great desire that the Mother Provincial of New York would take the house at Trinidad under her care. The transfer of jurisdiction was accomplished as quickly as possible. Towards the end of March, Sister Mary of the Infant Jesus, the assistant, who was also the Mistress of Novices in the New York Convent, received her nomination from the Mother-General as Prioress of the convent at Trinidad, while five young religious generously volunteered to go with her.


The departure of Mother Mary of the Infant Jesus, who for twenty-eight years had filled the important office of Mistress of Novices, and had consequently formed to the religious life all but the few pioneer Sisters, was a great sorrow to the community. The sacrifice which was made so generously by all concerned as permanent, proved, however, but a temporary trial. In 1903 the house at Trinidad was given over to the Dominican Sisters, and the Sisters of the Good Shepherd returned to New York.

Election of Third Mother-General

In the spring of the same year, the Mother Provincials of the various houses of the Good Shepherd met at Angers to deliberate on some modifications of the Rule, rendered necessary by the vast extension of the Order. During the absence of the Provincial of New York, the Mother Visitor sojourned at her convent, winning all hearts by her affectionate and considerate disposition.

CHAPTER XVI.

DEATH OF FIRST prioress OF BOSTON — FOUNDATION AT SPRINGFIELD — TRANSFER OF PROVINCIAL HOUSE TO BROOKLYN.

N August 23, 1893, the convent at Boston was bereaved of Mother Mary of St. Aloysius (Charlton), its Foundress and first Prioress. The death of this beloved Mother was a deep affliction to her own religious family and also to the convents of Louisville and New York. She was a native of Kentucky, the daughter of a prominent family, and was educated by the Sisters of Loretto at their well-known Academy, Loretto, Marion County, Kentucky. She entered the Convent of the Good Shepherd at Louisville, on August 19, 1851, being then twenty years of age. She told the writer, who enjoyed the privilege of her friendship during the last decade of her life in Boston, that she was accompanied to the convent gates by a troop of her young friends of both sexes, all on horseback.

She passed from a life of luxury and freedom



BIRDSEYE VIEW OF CONVENT AT BOSTON, MASS.

Death of First Prioress of Boston

to one of severe privation, for the foundation at Louisville was young then and building up but slowly. After her profession, on November 22, 1853, she was sent to the new foundation in Cincinnati as Mistress of Schools. In 1860 she was missioned to New York, and was a most welcome accession to this then small and struggling community. Here she was employed successively as second mistress of penitents, mistress of Magdalens, Mistress of Novices, and finally as Assistant. When the Boston convent was founded on May 2, 1867, Sister Mary of St. Aloysius was nominated by the Mother-General to be Mother Prioress. With her small band of pioneers, Mother St. Aloysius experienced the usual hardships of a new beginning, first in the poor little house on Allen Street, later in the frame buildings which first had place on the present fine property of the community on Huntington Avenue, where the writer first saw the spirit of the Good Shepherd in all its beneficent activity. The greatest comfort and stay of Mother St. Aloysius through these early years were the unfailing friendship and generous assistance of the Most Rev. Archbishop Williams, at whose instance the house was founded.

Little by little the work of the Good Shepherd became known in the oldtime Puritan city; friends were drawn to it, and the necessary buildings were provided. The convent in Boston is a monument of the charity of the faithful. It celebrated its Silver Jubilee on May 2, 1892, in the splendid new establishment consisting of the convent, a beautiful chapel, and a house for the penitents then surpassing anything in the Province. At the time of her death, there were over two hundred penitents, a class of preservatives, and a community of thirty Magdalens.

Boston will celebrate its own Golden Jubilee within another decade, and its historian will have much to tell of the venerated first Mother, whose kindly and straightforward nature endeared her to all, who was the foe of duplicity and injustice, however speciously disguised, who judged herself strictly and all others gently, and who lived and died for God's greater honor and glory. But her seven years' fruitful service in the New York Convent, besides her twenty-six years' labor as the first Prioress of the New York Provincialate, entitle her to a special tribute here.

She was succeeded by her Assistant, Sister



CONVENT AT SPRINGFIELD, MASS.

Foundation at Springfield

Mary of the Immaculate Heart, of whom we have earlier spoken as the first postulant of the New York Convent.

The eighth house of the New York Province was established in Springfield, Mass., at the instance of the Rt. Rev. Thomas D. Beaven, D.D., second Bishop of the Diocese, by five Sisters from Boston, on October 31, 1893, with Mother Mary of St. Lilian, since succeeded by Mother Mary of St. Pius, in charge. Bishop Beaven is the temporal founder of the convent, inasmuch as the fine estate on which it stands is one of his many generous gifts to the Good Shepherd.

On November 8, following, the Mother Visitor was again in New York, and for the first time the community was able to hold an adequate celebration in her honor. It consisted of a three days' festival, during which she was entertained successively by the Sisters, and each of the four departments of the house. Those occasional interludes in the busy life of the household are of great advantage especially to the children, who rejoice to honor the Superiors of the Order and their respective mistresses at the recurrence of their feasts. All are "Mothers," and the grateful, lov-

ing, filial note sounds sweet and clear above the formal voice of simple respect for authority. But a three days' festival is a rare event, justified only by a great occasion like the above.

As it must ever be on earth, pain followed quickly on the footsteps of joy. Already on the advent of the second Mother Provincial, the transfer of the Provincial House and Novitiate from their crowded quarters in New York to the much more spacious and modern convent in Brooklyn had been considered; but the thought of changing from the old home, dear and hallowed by so many precious associations, was so painful to the Sisters that the subject was dropped, and it was hoped that the plan had been abandoned.

On the day following the Feast of the Presentation of the Blessed Virgin, on which the nuns of the Good Shepherd renew their vows, the much dreaded sacrifice was required of them. The community was assembled, and the Mother Visitor, evidently conscious she was speaking words of sorrow, announced that the Mother-General had consented to the transfer already suggested, on account of the crowded condition of the New York House. It was decided further that every

Transfer of Provincial House to Brooklyn

Province should have but one Novitiate — that of Boston, which had existed but a few years, being suppressed — and that all the novices of the Province should be sent to Brooklyn.

Mother Loretto, Provincial of New York, would reside in Brooklyn, while the New York Convent would receive as its Superior the Mother Prioress of Brooklyn, Mother Loretto's other self; her able and devoted assistant for many years.

The changes were made without delay. On November 23, Mother Mary of St. Francis Xavier came on from Brooklyn, and on the 27th of the same month she was duly installed as Prioress. She was no stranger in New York, having entered and been duly professed in this house, and having filled various employments in it.

She was welcomed, therefore, with true religious affection, as one who well knew the needs of her great household and all the other requirements of her office.

On December 20 the Sisters had to witness in sorrow the departure of their beloved Mother Provincial, with the novices, and also to say a long farewell to the Mother Visitor.

Under the administration of Mother Xavier

signal changes were made in St. Anne's class, which then numbered between three hundred and four hundred little girls. A school was established under competent teachers, and graded from kindergarten up to the highest grammar school class. The kindergarten, in which the little ones were always ready to display their abilities in songs and recitations, was an especial delight to the guests of the Good Shepherd.

It was Mother Xavier's happy privilege to carry out the plan of Mother Magdalen of cherished memory, and build at Mount Florence what is now known as the Peekskill Convent. The present prioress is Mother M. Immaculata (O'Grady). Beside the convent proper, is a splendid structure for the children capable of accommodating five hundred. The estate is on the outskirts of the pretty village of Peekskill, and the buildings, which stand on a gentle slope, are visible for more than a mile distant. The convent commands a magnificent view of the Hudson, with the verdure-crowned hills on the opposite shore. A long avenue, sheltered with trees, leads to the convent entrance at the north end. Across the front of the house is a broad porch more than twenty feet



CONVENT AT PEEKSKILL, N. Y.

Transfer of Provincial House to Brooklyn

wide. Six solid brick columns about twenty feet high support an artistic roof. The porch is floored with terra cotta and cream-colored tiles. Ten broad steps of solid blue-stone lead to the terrace, which extends over thirty feet in front. On the right side is a tower, rising to the height of one hundred and twenty-five feet, and surmounted by a gilt cross. The walls of the basement are of a granite from a quarry on the grounds.

Kitchens, dining-rooms, dormitories, private rooms, baths, etc., are of the most modern. The house is heated by hot water and lighted by electricity.

Mother Mary of St. Francis Xavier built in connection with the New York Convent a comfortable residence for the chaplain; had trees planted wherever possible in the children's yards; and provided for St. Mary's, St. Michael's, and St. Joseph's, respectively, statues of the Good Shepherd, the Blessed Mother, and St. Joseph. We should like to linger on the first celebration of the Fourth of July in the renovated grounds, in which the children of St. Joseph's class took, if not the most prominent, certainly the noisiest part, and which was so great a success that one

youngster exclaimed, "How I wish Columbus were here to see us!"

Early in 1894 the house suffered from an epidemic of the "grippe," which finally claimed for its victim Sister Mary of St. Joseph (Looney), the first native of Ireland, and also the first English-speaking postulant, received by the Mother Foundress. Of this eminent religious, more in another chapter; as also of her Sister-professed of Angers, who soon followed her, Sister Mary of St. Syncletica, the ideal Mistress of Penitents.

One of the events of this time was a visit from the Very Rev. Ange le Dore, Superior-General of the Eudists, on his way to the house of his Congregation in Halifax, N. S. He celebrated Mass in the chapel, and after breakfast visited the assembled community. The sublimity of the vocation of the Good Shepherd nuns inspired him with a memorable discourse. He expressed his hope of the canonization of the Venerable Mother Foundress. He also dwelt on his own firm confidence and that which should justly uplift the soul of every religious, dying after a devout reception of the Sacraments and amid the prayers of the Church, of escaping the place of expiation. After

Transfer of Provincial House to Brooklyn

a fervent blessing to the community, the good Father visited all the departments, beginning with the Magdalens' convent, speaking in every one a few kindly words adapted to the capacity and the needs of his hearers. Father le Dore called again on the 26th of May, anniversary of the death of the beloved Mother Foundress, of whom once more he spoke long and feelingly.

One earlier visit of representatives of the Eudist Fathers is recorded in the community annals, — two who had come to America in 1883, intent on a foundation, for which, however, the time was not ripe.


Not long after Father le Dore's visit, the community had the pleasure of entertaining for a brief space the Rev. William Browne, P.P., chaplain of the Good Shepherd in Waterford, Ireland. He celebrated Mass, and later visited all the departments of the house, being welcomed with intense enthusiasm by those who cherish the dear old land as their birthplace. Mr. Eugene Kelly, the banker, who had often previously made smaller offerings towards the work of the Good Shepherd gave a donation of \$500 in 1896. Individual bequests and gifts, so numerous in the beginning,

by this time had almost ceased. What was given at the outset, was, as we have seen, at once absorbed by the expenses of building and maintenance.

Even since the recognition of the Good Shepherd as one of the valuable auxiliaries of the reformatory work of city and state, fully half of the inmates have been voluntary penitents. For these, there is no public provision; yet they must be sheltered, trained and cared for with as much solicitude as the committed. It can readily be understood that the mere item of maintenance is immense; to say nothing of buildings, equipments, and frequent necessary repairs, so that there is prompt, definite and necessary use for all the resources of the house, whether of public aid or private industry, or occasional individual beneficence.

CHAPTER XVII.

MOTHER EUPHRASIA DECLARED VENERABLE — CHANGES OF PROVINCIALS — THE GOOD SHEPHERD AND THE WORLD'S CONSECRATION TO THE SACRED HEART.

N June 4, 1896, the Sisters of the New York Convent celebrated the Silver Jubilee of the profession of Mother Mary of St. Francis Xavier, then Mother Prioress, now the Provincial of the New York Province. It was one of those delightful family feasts to which we have already alluded as wholesome breaks in the laborious lives of the Sisters, and affording opportunity for the “children” to entertain their good Mothers with well-rehearsed displays of their musical and elocutionary accomplishments. Not a few, indeed, of those who are sheltered in the fold of the Good Shepherd are rarely gifted and well-educated women, and the poet laureate of the occasion is, not seldom, one of the good Magdalens. But this was strictly a family feast,

as we have said, and the reserve of her in whose honor it was held must be respected.

The community had also a very pleasant visit from the Rt. Rev. Denis M. Bradley, D.D., first Bishop of Manchester, N. H. (he went to his reward nearly four years ago), who was most desirous of a house of the Order in his diocese. He greatly admired the spirit of the institute and its reformatory methods; and some months later, wrote:

“I shall certainly repeat my visit to your monastery when occasion offers; I was much edified by the devotion to duty and great simplicity of life so manifest at every turn among the members of your community. Remember me kindly to all, and ask all to pray for me.”

The year 1897 is forever memorable in the Order of the Good Shepherd as that in which His Holiness, on the favorable report of the Congregation of Rites as to the heroic character of the virtues of Mother Mary of St. Euphrasia, decreed her Venerable. The happy event was magnificently celebrated on February 15, 1898, in the New York Convent. The Rt. Rev. John M. Farley, D.D., Coadjutor to His Grace, Archbishop

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Corrigan, offered the Pontifical Mass, over thirty priests of the city, diocesan and members of religious orders being present. The preacher was the Rev. David A. Merrick, S.J., who passed away early in 1906. The choice was fitting, because of the good Father's great personal services to the community in New York and Boston, and also because he represented the Society which had rendered conspicuous services to the Mother Foundress in her great work of establishing the Generalate.

Father Merrick took for his text these words of Christ Himself: "I am come to send fire on the earth, and what will I but that it be enkindled." The preacher noted that these are the words which the Church has appointed for the Communion of the Mass of St. Ignatius Loyola, and he drew a contrast between the spirit of the Saints of the Middle Ages and those of the modern era. Essential sanctity of course is always the same in principle, but the direction of sanctified energy is influenced by the general growth and change in the world. Formerly, it was common for the servants of God to distinguish themselves by lives of great bodily austerity and retirement from

the world; and the biographer dwells on the extraordinary supernatural manifestations of Divine favor accorded them. To-day there is less visible austerity; the method of prayer is not extraordinary; but the zeal for souls and the readiness for measureless labors and sacrifices in the spreading of the Kingdom are the conspicuous notes of sanctity. The Venerable Madeleine Sophie Barat, Foundress of the Society of the Sacred Heart; the Venerable — now the Blessed — Mother Julia Billiard, Foundress of the Sisterhood of Notre Dame; and finally the Venerable Mother Mary of St. Euphrasia Pelletier, who adapted the Order of the Good Shepherd to modern needs by the change she effected in its form of government, — are all cases in point.

If Mother Euphrasia were ambitious, as the enemies of her enterprise at one time asserted, hers was the ambition of St. Ignatius Loyola and St. Francis Xavier. The preacher then dwelt on the assistance rendered to this second Founder — for so she may be justly styled — by the Society of Jesus, which had already experienced the great advantages in its missionary work of what is technically called general government. Count

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Augustin de la Potherie de Neuville, who dedicated himself and his patrimony to God in the priesthood and was the greatest of Mother Euphrasia's early benefactors, had been a pupil of the Jesuits; the Abbe Manguay, another of her first friends in need, later entered the Society and the preacher had himself known him as a zealous missionary in Canada; Father Anthony Kohlmann, a Jesuit, was the best friend of her cause at Rome; and finally, the first Cardinal Protector of the Order, Cardinal Odescalchi, resigned all his dignities to become a Jesuit; and these are only a few of the Order's friends and helpers in the Society.

The mention of Father Anthony Kohlmann was especially pleasing to New York Catholics, as this priest has left an enduring mark on the early history of the great American Archdiocese. He had served, by the appointment of Archbishop Carroll of Baltimore, as Administrator of the diocese of New York, from its erection in 1808 until the arrival of its first Bishop, the Rt. Rev. Dr. Concanen, in 1810. With another Jesuit, Father Fenwick, later second Bishop of Boston, he had called upon the notorious infidel, Thomas Paine, during his last illness, in an attempt — unhappily

futile — to convert him. But Father Kohlmann will be best remembered as the priest through whom the inviolability of the secrets of the Catholic confessional was first established as a principle in American jurisprudence. He had been called to witness in a case of which he assuredly had knowledge, since the stolen goods involved had been restored to their owners through him. But his knowledge had come through the confessional, and he declined to testify. He narrowly escaped being thrown into prison for contempt of court. A lawyer named Riker, an Irish Protestant refugee, argued in behalf of Father Kohlmann. Finally, the distinguished judge who presided, the Hon. De Witt Clinton, decided in Father Kohlmann's favor. We quote:

“Although we differ from the witness and his brethren in our religious creed, yet we have no reason to question the purity of their motives, or to impeach their good conduct as citizens. They are protected by the laws and constitutions of this country in the full and free exercise of their religion, and this court can never countenance or authorize the application of insult to their faith or of torture to their consciences.”

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The introduction of this incident here may seem irrelevant, but it is pleasant to note what were the links which began to bind the Good Shepherd to America, and how God was preparing in New York a place in which it was destined to a phenomenal success. How many a great jurist since Judge Clinton has shown himself a friend and protector of Catholic works, and especially of the work of the Good Shepherd!

In 1898 the New York community, which had been the first to welcome the Mother Visitor, was the last to bid her farewell ere she returned to Angers to convey the happy tidings of the flourishing condition of the Order in America as seen by her own eyes.

This year also brought the General Elections, and the Prioress of the New York Convent was one of those attending from the United States. Mother Mary of St. Marina was reëlected Mother-General. Early in her second administration, she appointed Mother Mary of St. Joseph (Quinn) of Philadelphia, but a professed of New York, to be Prioress of the New York Convent; Mother Mary of St. Francis Xavier being made Prioress of the convent at Troy. With her went from New

York Mother Mary of St. Peter to be Prioress of Albany. The former Provincial, Mother Mary of Loretto, was placed in charge of the little convent at Peekskill, as her health required a decided rest and change. She was succeeded in the office of Provincial by Mother Mary of St. Gertrude (Wilson), former Assistant at the Philadelphia Provincial House.

On the Feast of St. Mary Magdalen, of this year, the Most Reverend Archbishop Corrigan, who, though still comparatively young, had lately celebrated the Silver Jubilee of his Episcopate, made a fatherly visit to the community. Thence he went to the Magdalens' Convent, congratulating those on whom he noticed the silver cross of their religious profession. Afterwards, he visited all the classes, delighting the children with his kindly interest in their welfare.

Still another distinguished visitor of the year was the Rt. Rev. Dr. Grimes, Bishop of Christ Church, New Zealand, who entertained both the community and the classes with many edifying and some amusing incidents of his long experience at the Antipodes. He praised the work of the nuns of the Good Shepherd in his own diocese,

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and would have been pleased to secure some American volunteers to aid them; but, he added, "These must not expect a return ticket."

The great religious event of 1899 was the Good Shepherd's part in the consecration of the whole world to the Sacred Heart of Our Lord, according to the mandate of Pope Leo XIII., on the Feast of the Sacred Heart. The community made a retreat of eight days in preparation, and a Triduum was preached for the entire household. On the feast itself, nine of the uncloistered Sisters made their vows. The altars were radiant with lights, and decorated with the most exquisite flowers. Besides the community Mass, at which every adult in the house received Holy Communion, a High Mass was celebrated, after which the Blessed Sacrament was exposed. At four o'clock, the Rev. William Livingston preached, and read the Act of Consecration, in which the whole family of the Good Shepherd joined. Then came Benediction of the Blessed Sacrament, and the Gregorian *Te Deum* closed the sublime office.

Much as the event signified to the nuns of the Good Shepherd, who are above all things churchly, they little thought at the time that a member of

their own Order had been instrumental in bringing about this universal consecration to the Heart of Him who is the Head of the whole human race. Yet so it was.

Mother Mary of the Divine Heart (in the world Mary Droste zu Vischering of the noble Westphalian family of the Counts of that name) had been a member of the Order of the Good Shepherd from the autumn of 1888, when she entered the novitiate at the Provincial House of Munster, Germany. On January 29, 1891, she made her profession in that convent, and soon after was named to the important office of first Mistress of Penitents. She fulfilled this charge with great zeal and abundant fruit until January 21, 1894, when she was appointed Assistant at the Convent of the Good Shepherd, in Lisbon. Here she remained for only a brief space, being nominated on May 12 following to be Mother Prioress at Oporto, a poor and struggling mission.

This eminent servant of God, although, as we can see from her charges, taking her full share in the active apostolate of her Order, was still nevertheless favored with a most marvelous gift of contemplation. She was one of the great mystics,

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“the St. Gertrude of the Nineteenth Century,” as she has been happily called. It was in consequence of her revelations from Our Lord Himself, which she was required to communicate to the Sovereign Pontiff, that His Holiness ordered this consecration of the whole human race, of which we have already written.

In an audience which Pope Leo XIII. granted to her parents, the Count and Countess Droste-Vischering, on May 18, 1899, he questioned them concerning the childhood and youth of their daughter. “She is a soul of predilection; she has supernatural lights,” he said. He told them of his Encyclical ordering the consecration; “on account of the communication your daughter has made to me and I expect from it the greatest graces for the whole world.” Then, in a voice of authority, “I charge you to write to her, either to-day or to-morrow, and tell her that June 9, 10, and 11 will be celebrated throughout the entire world, in the whole universe, and in the most solemn manner, and that the consecration to the Sacred Heart will be made in all the cathedrals and churches. . . . During these three days, I myself will go and celebrate the Holy

Sacrifice, not in my private chapel, but in the Capella Paolina, with the Cardinals and the whole court."

Mother Mary of the Divine Heart lived to receive this comforting message, and also the two copies of the Encyclical which His Holiness sent directly to her. But she died on June 8, eve of the Consecration, at three o'clock in the afternoon, the hour of the first Vespers of the Feast of the Sacred Heart, aged thirty-six years.

An English edition of her marvelous life, translated by a nun of the Good Shepherd from the original French of the Abbe Louis Chasle, was brought out last year, and in its last chapter many remarkable proofs are given of the favor which the servant of God evidently enjoys in Heaven; so we may hope that she, with the Venerable John Eudes and the Venerable Mary of St. Euphrasia, will yet be raised to the honors of the altars.

During this year, the Magdalens were transferred to their beautiful convent in Brooklyn, erected by Mother Loretto (O'Brien). It has a lovely Gothic chapel, broad corridors and spacious assembly rooms, with separate sleeping-rooms

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for over one hundred. The grounds are like a little park. It is the unrivaled Magdalen convent in our country. Yet its future inmates wept as they bade farewell to their old home, sanctified by so many associations. They made the sacrifice, generously, however, as it was absolutely necessary for the needs of the community.

On August 19, 1899, the Mother Prioress of New York, and three other newly appointed Prioresses, with the Mother Provincial, sailed for France on the invitation of the Mother-General, who wished to confer with them at Angers. A happy incident of their sojourn, which lasted for two months, was an opportunity gladly embraced, to visit the celebrated sanctuary of Lourdes, and participate in the devotions of the pilgrims during several days.

CHAPTER XVIII.

PRESIDENT ROOSEVELT AND THE GOOD SHEPHERD — THE HON. ELBRIDGE GERRY.

IN May, 1900, Mother Mary of St. Joseph was transferred from New York to be Prioress of the Provincial House of Philadelphia. Her departure was much regretted by the Sisters of the New York Convent, who, during her comparatively short stay, had learned to appreciate her gentle and charitable nature. She was succeeded by Mother Mary of the Venerable Eudes, who was in delicate health, and remained an invalid until her death two years later.

On September 14, of this year, the nuns of the Good Shepherd, in common with all good Americans, mourned the untimely taking off by the hand of a treacherous assassin of the Hon. William McKinley, President of the United States. President McKinley was a religious man according to his lights, had many friends among Catholics, and had several times shown his interest in distinctly Catholic enterprises.

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His death brought into the office of Chief Magistrate the erstwhile Vice-President, Theodore Roosevelt, a few years previous Police Commissioner of New York City, and still later Governor of New York State. In these last two offices, President Roosevelt became well acquainted with the work of the Good Shepherd. As police commissioner, he furthered it by sending to the Home many hapless women who were proper subjects for the ministrations of the Sisters. As Governor, he was very kind to the House of the Good Shepherd in the State capital at Albany, making two official visits to it, and extolling its methods. On one of these visits he addressed the assembled classes; urging on the penitents the value before earth and Heaven of a clean, pure life, and exhorting them to gratitude to the Sisters who had sacrificed so much to fulfill their Christlike mission.

The amiable wife and the promising children of Governor Roosevelt were frequently the guests of the Mother Prioress at Albany.

Even when His Excellency was oppressed with the cares of the highest office in his nation's gift, he forgot not the Good Shepherd, and in presence

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of many distinguished men, recorded his hearty appreciation of the community; while Mrs. Roosevelt's Christmas gifts to her especial friend in the Order, the present Prioress of the Boston Convent, recur as faithfully as the great Feast itself.

Another notable non-Catholic friend of the Good Shepherd in New York briefly alluded to in our earlier pages, is the Hon. Elbridge T. Gerry, an eminent lawyer and a not less eminent philanthropist, who will always be remembered as the founder and first president of the Society for the Prevention of Cruelty to Children. A young girl, who, at the time of her coming to New York, was about nineteen years of age, had drifted thither from the West, and was represented to be the worst girl in America and beyond reclaim. She had been in several reformatories both in and out of her native State, but without benefit. In New York, her case was for several months before the courts, and her picture was published in nearly every newspaper. Finally, Mr. Gerry interested himself, and appeared before the jury to plead for the girl's commitment to the Good Shepherd. He declared that, in his wide experience of numerous institutions, he found the Good

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Shepherd effecting the most perfect reformation. Mr. Gerry added: "If these ladies cannot reform her then there is no good in her to be worked upon; and this I cannot believe of one so young. Even though she may have been guilty of every sin forbidden by the Decalogue, I will hope for favorable results from the Sisters of the Good Shepherd." The girl was committed as he desired, and his expectations were not disappointed.

The Sisters have been fortunate in their pleasant relations with other reformatory institutions, especially, perhaps, with the Home and other institutions in charge of the Episcopal Sisters. Not seldom have poor young Catholic estrays been brought to them by these broad-minded and charitable ladies. Here is a case in illustration.

A young girl had spent a short time in the Good Shepherd, and had left to take a place provided for her. Unhappily, she fell back among bad companions. Her dissipated life told upon her health. Tuberculosis set in; and when it was evident that death was near, she was taken to an Episcopal Hospital. She was delirious.

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The Sister in attendance tried to calm her, but the child's only coherent word was a demand for "holy water." The good Sister, anxious to gratify her patient at no matter what trouble to herself, went out in quest of some. Addressing an officer who fortunately was a Catholic, she was directed to the nearest Catholic rectory. To the priest who came to her she told the request of her patient. He gave her the holy water, and promised to follow in a few moments. Approaching the dying girl, he announced himself as a priest. The girl recovered consciousness almost at the word, and the Sister courteously withdrew while the poor child, having told him that she was once in the Good Shepherd, showed the fruit of her training by her good and contrite confession. As he was going back to the church for the Blessed Sacrament, he told the kind Sister of the preparations against his return, and all was arranged as if by Catholic hands. Meantime, the patient was perfectly quiet and conscious. Her evident peace of mind deeply impressed the Sister, who stayed with the poor girl while she received the Holy Viaticum and Extreme Unction, and confidently rendered up her soul to her merciful

Father. Sister G. began to investigate the claims of a religion which made dying so sweet to the penitent. After two years of doubt and difficulty, she applied to a Catholic priest for instruction, was duly received into the Church, found the further grace of a religious vocation, and persevered until death, a happy and a holy nun. Thus royally God rewarded her charity.

Another child, who died away from the Home at a later date, made a profound impression on the doctors, nurses, and all who had the happiness to be near during her last illness. Susan, and another of whom we shall presently speak, were not really penitents. The former deliberately chose to hide herself in this retreat of prayer, and remained thirty-seven years in the Home, employed in the laundry. A cancer developed, and in the hope of saving the sufferer, she was taken to the New York Hospital for surgical treatment. The disease had but just begun to show, but its fatal work was accomplished internally. While awaiting the operation, Susan was the life of her ward, and her greatest delight was to speak of the "lovely Mothers," as she called the nuns. She never rallied from the operation;

but she left many to miss and mourn her in the house which had been her home so long.

Nellie's was a similar case. Her fault was light, but her choice was to be among the lowly. She became a Catholic some time after entering the home; and as she was a well-educated woman, and an especially fine elocutionist, she found congenial work in training the children for entertainments. She lived happily among them for twenty-five years, then passed away suddenly but well prepared.

Another much loved departed inmate of the house was Kate, who spent twenty-nine years at the Good Shepherd, having been driven thither by a bad husband. After a few years, a brother-in-law in California offered to provide for her; but she had become so attached to the "Mothers," that nothing could induce her to leave them. She could never do enough to satisfy her desires in the way of material labor; and far more valuable than this was her influence over the wild and wayward girls committed to the house. God alone knows the hearts she has softened and prepared to be at peace with Him and their fellow-creatures. She died a martyr to duty, having

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contracted pneumonia on account of a wayward girl about whom she was anxious. During her brief illness, she had the privilege of Holy Communion every morning. All the nuns visited this fervent coöperator in their holy work; and her characteristic virtue, resignation to the will of God, was more than ever manifest as the happy hour of her passing to the Better Land drew nigh.

It may be asked, What is the secret of these marvelous changes of heart? We have written to little purpose if it is not constantly suggested in these pages. Yet, something more may be said. From the outset, the penitents are kept in mind that their patron, St. Mary Magdalen, is one of God's highest saints, and that of their past sins may be made the ladder of St. Augustine. As the poet puts it, they

may rise on stepping-stones
Of their dead selves to higher things.

Only a small number of the penitents may feel called of God to the austere life of the Magdalens, but many may be drawn to the ranks of the Consecrated, whose members are distinguished by a semi-religious black dress, and who, while still

remaining in the class and bound by no vows, are nevertheless admitted to inestimable spiritual privileges.

A penitent may be admitted to probation if for at least a year she has given unmistakable proofs of a sincere conversion. After an act of consecration to the Blessed Virgin in chapel or oratory, the aspirant receives from the Provincial or the Prioress the white cord and the black kerchief, with the further permission to wear from this time a black dress. For a year, or longer if the authorities think it necessary, she remains on probation. Then, on the Feast of St. Mary Magdalen, she may make her consecration before Bishop or priest according to a very beautiful and impressive ceremonial, receiving at his hand first a lighted wax candle, and then, after the formula of consecration, the girdle, the cord, and the rosary.

By this act, she binds herself to remain for one year in the house, in the observance of the special rule of the **consecrated**. This promise, she renews with the same ceremony every year as often as she desires. At the fourth renewal she devotes herself to her pious life with a still more impressive

ceremonial, this time receiving from the priest a silver cross and a black veil which she wears henceforward instead of the white one when she approaches Holy Communion. The consecrated takes a new name according to her devotion, as Agatha or Bertha of the Seven Dolors. She receives Holy Communion several times a week, and recites daily with her companions the office of Our Lady of the Seven Dolors. Otherwise, her life is not different from that of the other penitents, in whose labors and recreations she shares. If for any reason, after her final consecration, she desires to leave the house, no obstacle is put in her way. But this rarely happens; and in long-established houses the "Silver Jubilees" of the consecrated are by no means infrequent, and are always happy class festivals.

That nobility of soul with which the Venerable Mother Foundress was fain to have her nuns treat their charges is also impressed upon the consecrated (and indeed on all the penitents) in their intercourse with one another. Tale-bearing is discouraged. If a prudent consecrated becomes aware of something objectionable, which she has reason to believe is not known to

the Mistress, she is advised to consult her confessor before mentioning it; unless, indeed, the trouble is of such a nature that plain common sense dictates prompt action.

The example and influence of these good women are always most potent factors in the reformation of the new-comer. Many of the consecrated are, indeed, persons of remarkable holiness of life, although they are under no vow, nor in any sense religious.



CONVENT AT HARTFORD, CONN.



CONVENT AT PROVIDENCE, R. I.

CHAPTER XIX.

FOUNDATIONS OF HARTFORD AND PROVIDENCE
—DEATH OF THIRD AND ELECTION OF
FOURTH MOTHER-GENERAL—NEW YORK
AGAIN PROVINCIAL HOUSE.

DURING the time that the Brooklyn Convent was the Provincial House, two foundations, both in New England, were made from it: Hartford, Conn., in 1902, and Providence, R. I., in 1904; both, of course, at the request of the respective Bishops of these two flourishing dioceses, the Rt. Rev. M. Tierney, D.D., and the Rt. Rev. Mathew Harkins, D.D. In Bishop Tierney and Bishop Harkins the Sisters of Hartford and Providence have found generous benefactors and tender spiritual fathers, who have appreciated their work, and promoted it to the utmost. The convent at Hartford has an eligible site on Sisson Avenue, and there are fifty-five children under the care of thirteen religious, with Mother Mary of St. Alicia, of the New York Convent, in charge. In Providence a new

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convent is building. Its community was furnished from the Boston Convent, Mother Mary of St. Anastasia Prioress. There are thirty-five children under the Sisters' care.

While the Order was thus developing in the United States, it was experiencing painful trials and exquisite consolations in the land of its origin. Of the former, we care not now to speak, except to say that the public utility of the Good Shepherd is so apparent that even during the protracted persecution of the religious Orders and Congregations in France, it has lost only a few of its many establishments; and its sorrow has been chiefly its share of the Church's sufferings, and its sympathy with its exiled fellow-religious of other communities.

At the Mother House at Angers, on June 16, 1903, the Bishop of Angers and the other Judges delegated by the Holy See to conclude the Apostolic Process on the virtues and the miracles of the Venerable Mother Mary of St. Euphrasia, Foundress, began the canonical examination of her remains. With the strict judicial formalities prescribed by the Church, the coffin was exhumed and opened in the presence of many witnesses, including, besides the Bishop and other Judges,

several physicians and a number of religious, among these last being aged nuns who well remembered the Venerable Mother in her last years of life. The precious remains had escaped the corruption of the grave, and the face was easily recognizable, though the skin had shriveled and darkened. Asked to indicate the probable cause of this good condition after thirty-five years' interment, Dr. Arsene Thibault declared that in coffins hermetically sealed the decomposition may be stopped, which seemed to be the case in the instance before him. The religious, the Magdalens, and the different classes of the penitents, were permitted to pass around the coffin and look upon the body which, two days later, covered with fresh and beautiful robes, was restored to its last resting-place in the same leaden coffin inclosed in a new one of oak, the other, strangely enough having decayed to soft fragments. In the coffin, by the order of the Bishop and the Judges, was inclosed a short statement in testimony of the verification of the remains. The second burial was conducted with pious ceremonies, and after all was over, the Sisters sang the *Te Deum* in choir.

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Both before and since, depositions have been made as to remarkable cures effected not only on members of the community and children under their charge, but on many of the faithful, through the intercession of Venerable Mother Mary of St. Euphrasia.

Little more than a month later, July 20, the Order of the Good Shepherd, in union with the Church everywhere, mourned the passing of the illustrious Pope Leo XIII. This Sovereign Pontiff, like his two predecessors of blessed memory, had been most favorable to the Order and its work. We have seen the fresh impulse given by him to the devotion to the Sacred Heart of the Divine Redeemer at the instance of a humble nun of the Good Shepherd.

He had given many audiences to Mother Mary of St. Marina, the third Mother-General of the Order, and her companions on her visits to Rome, and had shown much interest in the cause of the Venerable Mother Foundress. Solemn Masses of Requiem were celebrated for him and fervent Communion offered in every convent of the Good Shepherd throughout the world; nor could the solemnity and fervor of the pious commemoration

be greater anywhere than in the convents of America; and this was according to the assurance of His Holiness, who often said: "Nowhere am I more truly Pope than in America."

In the New York Convent, the early years of the new century were marked by a steady development of the reformatory work, which clamored for more space in its every department. Every year witnessed some improvement in laundry or kitchen or workroom in the introduction of time and labor saving devices. In all these matters, the religious of the Good Shepherd make it a point to be abreast of the times; insisting on that rational care of the body which will keep it in health and efficiency for the work of God.

The Good Shepherd, with the other Catholic charities of the Archdiocese, was now feeling the advantage of the association effected in 1898, by the late Father Thomas L. Kinkead. The Home is in the district which the Rev. D. J. M'Mahon, D.D., so successfully directs.

On Christmas Eve, 1903, the household had to mourn the sudden death of the esteemed chaplain, the Rev. Philip E. Ahern. His illness was of scarcely twenty-four hours' duration, but he had

the Last Sacraments in full consciousness, and every spiritual and material attention that grateful hearts could render, the Mother Prioress serving him herself and reading the prayers for the dying as his soul passed to its merciful Redeemer. Father Ahern was succeeded by the Rev. John P. Chidwick, now famous in our history as the heroic chaplain of the Maine at the time of its destruction in Havana harbor in 1898. Father Chidwick was most devoted to his charge, giving instructions to the penitents twice a week all through Lent, and entertaining the entire household at times with beautiful illustrated lectures.

A new benefactor, Mr. Mathew Corbett, began at this Christmas a gift of \$100, since annually renewed.

Early in 1904, the community was honored with a visit from the Most Rev. Archbishop Farley, who not only spared time for the little New Year's reception prepared for him, but had every Sister presented individually for his blessing, and afterwards visited and blessed the sick in the infirmary. His Grace was at the time on the eve of his ad limina visit to Rome.

To make room for more penitents, the Preserves of St. Anne's were transferred in February of this year to Peekskill, where, as we have seen, a beautiful home and school awaited them.¹ The space vacated in the New York Convent was utilized for the children of St. Joseph's class. All that remains to connect the house with the work of preservation is the little abode mentioned in an early chapter, where children may stay for a brief space while awaiting their transfer to Peekskill.

In Passion Week, the Rev. J. F. Burke, rector of the Church of St. Benedict the Moor, for the Negro Catholics of New York, gave for the whole household a most devotional illustrated discourse on the Life and Passion of Our Lord.

At Easter, the community regretfully parted with Father Chidwick, who had been appointed rector of the Church of St. Ambrose. He was succeeded in the chaplaincy by the Rev. R. Lafort.

¹ The nuns of the Good Shepherd, although founded primarily for reformatory work, are not forbidden educational enterprises. In the reformatories regular school sessions are part of the plan. The preserves have graded schools. Industrial schools are permitted, and the nuns may conduct even boarding-schools at need.

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On the First Friday of June the Mother Priorress, who had been intent on plans for the new chapel, being notified that the workmen were ready to start on the foundation, broke the ground for it herself, digging the first spadeful, and being followed by her Assistant and the other Sisters. During the October following, the main altar, before which, during forty-four years, so many religious had made their vows, so many "consecrations" and so many First Communions had been made, so many converts received into the church, and marriages not a few solemnized — for all the Nuns of the Good Shepherd will do their utmost to reinstate the victim of her affections in the natural and befitting way — was removed to make place for the grand double altar, already described. During the interim, Mass was celebrated at the altar of the Blessed Virgin. It was a grief to the Sisters that through unavoidable delay, on account of a serious "strike," the chapel was still incomplete at the Golden Jubilee of the Definition of the Dogma of the Immaculate Conception; though the Sister annalist records the efforts of the community and the children to honor the great day as best they could under the circumstances.

This year, in the ordinary course of events, would have witnessed the General Elections at the Mother House at Angers. Because of the great age of Mother Mary of St. Marina, and the extreme unlikelihood of her being able to fill another term, a year's extension of her time had been granted. It was her last year of life.

As in the case of her predecessor of happy memory, Mother Mary of St. Peter de Coudenhove, the death of the third Mother-General of the Order of the Good Shepherd occurred as her daughters were assembling from many lands for the General Elections in 1905. At mid-May she was taken ill. On May 28 the physicians gave no hope of her recovery. On the night of the 29th, while many of her daughters watched about her bed, one, Mother Mary of St. Domitilla, murmured, "Mother, you will keep Ascension Day in Heaven. You will see our Lord, the Blessed Virgin . . . our Venerable Mother Foundress —"

"And Father Eudes," said the dying Mother-General, going back to the beginning of the Order of which she had been so faithful a member. When her Sisters spoke to her of the happiness of Heaven, —

“Oh, how I long for it!” she whispered. She had been assiduously attended in her last illness by the Reverend Chaplains of the convent and by her nephew, the Abbe Durand, and other devoted priests. Her last moments were consoled by the Benediction of Pope Pius X; the venerable Cardinal Protector of the Order, and the Bishop of Angers, at the time unavoidably absent from his diocese, sent their blessings; and she passed away peacefully at twenty minutes to two on the afternoon of May 30, with a Chaplain beside her reciting the Rosary.

Her obsequies took place on June 2, the thirteenth anniversary of her first election as Mother-General. Besides Bishop, priests, and religious in the sanctuary and choir, there was a vast concourse of the faithful in the exterior church. In view of the peculiar political conditions, it is worth noting that the Mayor of Angers attended the funeral. The body of Mother Mary of St. Marina was laid to rest in the Chapel of the Immaculate Conception, with the remains of her honored predecessors in office.

We have already briefly outlined the career of this eminent religious, previous to her election as



MOTHER MARY OF ST. DOMITILLA LA ROSE

Mother-General. She was sixty-nine years of age when this heavy responsibility was placed upon her. The Mother Electors, however, had every reason to believe that she would be equal to it. They were anxious, moreover, to extend for the longest time possible the influence of the Venerable Mother Foundress by choosing one whom she had herself trained and of whom she had predicted great things.

Their confidence was fully justified. During her thirteen years in office, Mother Mary of St. Marina founded sixty-seven convents. She accomplished the revision of the Constitutions; made many improvements in the Mother House; visited nearly all the European convents; the houses in Rome three times, being favored on every one of these occasions with private audiences with Pope Leo XIII. She was spared to celebrate the golden jubilee of her religious profession on January 8, 1897, receiving for it the Apostolic Benediction of Pope Leo XIII.

During a large part of her term of office, Cardinal Mazella was the Protector of the Order. After his death in 1900, Cardinal Vives y Tuto succeeded to this charge.

Mother Mary of St. Marina had the happiness to see the Foundress of her Order proclaimed Venerable. It was her privilege also to know personally her greatly favored daughter, Mother Mary of the Divine Heart, professed of the Provincial House of Munster, who also may be raised to the honors of the altar.

Mother Mary of St. Marina possessed in a high degree all the virtues of the exemplary religious; but humility, so admirable in those of exalted station, was the chief.

She was succeeded in office on June 30 by Mother Mary of St. Domitilla (La Rose), a professed of the Provincial House of Montreal. This choice was acclaimed with joy throughout the world-spread folds of the Good Shepherd. The new Mother-General had been well tried in her vocation in the convent of her profession, especially in the charge of First Mistress of Penitents. Later, she was Assistant at the convent at Lima, Peru, S. A. She had visited Angers, and was familiar with the work of her Order in two hemispheres. The Sisters of the New York Convent had twice the privilege of entertaining her, and know, therefore, better than most, how fortunate

New York Again the Provincial House

the Order has been in her succession to the office for which her natural characteristics, her religious virtues, and her wide experience have so well prepared her. The new Mother General had in 1906 a special audience with Pope Pius X, and the assurance from him of the continuance of the favor which his predecessors had extended to the Order.

Mother Mary of St. Francis Xavier, whom we have already met as Prioress of the New York Convent, had attended the Elections. She returned in quality of Provincial, and as bearer of the tidings so delightful to the Sisters of that convent, that New York was again to be the Provincial House.

On August 10, 1905, the beautiful double altar already described was blessed by the Rt. Rev. Mgr. John Edwards, Ecclesiastical Superior of the community, assisted by the Very Rev. Clement A. Thuente, O.P., and the Rev. F. B. Goeding, S.J. Holy Mass followed; after which came the installation of the Mother Provincial. The renovation and beautifying of the enlarged chapel as we have already described it, was completed the following year.

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There was one little shadow on the general joy in taking possession of the holy place where in a most real and special way the Divine Presence abides — the “children” were sad because they could no longer see the “Mothers” at prayer. The great double altar so completely fills the center of the sanctuary between the nuns’ choir and the children’s chapel, that scarce any portion of the one can be discerned from the other.

On the Feast of the Assumption, the Sisters took possession of the splendid new community room on the garden floor below the chapel.

Two months later, the novices returned with their Mistress. The old-time Magdalen convent had been transformed into practically a new house for them. The much loved ceremonies of the clothings and professions began again on the Feast of the Presentation of the Blessed Virgin, when seven novices received the habit, four made their first vows, and two religious were admitted to their final profession.

During the year Pelagia, an aged “consecrated,” passed away. She was one of the first admitted when the convent was on Fourteenth Street, and had helped an army of souls in her day. Her

constant advice to the young was to stay with the "Mothers." She had remained forty-six years, being eighty at the time of her happy death.

During 1906 the community was honored with several visits from the Rt. Rev. Thomas F. Cusack, D.D., Auxiliary Bishop of New York, on one of which, April 19, he received the first vows of three Sister novices, and gave the habit to six postulants. On April 22 the Right Reverend Bishop administered the Sacrament of Confirmation to forty-three children, and gave a touching discourse.

On May 31 the Rev. Thomas C. Hanley, C.S.S.R., received the final vows of two of the nuns, one of whom was his own much loved sister. Father Hanley spoke eloquently on the sublime vocation of the religious of the Good Shepherd.

Twice during the summer, the Rev. Stephen Jones, O.P., presented to the children fine stereoptican views of the Life and Passion of our Lord with vivid explanations.

The Feast of the Sacred Heart was celebrated with unusual splendor, closing with a torchlight procession through the grounds. In the summer

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house, a large statue of Our Lord had been erected on an altar, and surrounded with hundreds of lights and flowers. The music was exquisite. The Mother Provincial read the act of consecration; a hymn followed, during which one of the Sisters illuminated the whole scene with rose-colored fire, transporting the participants in the devotion in spirit to the New Jerusalem and to the feet of Him who is the Light thereof.

The Rev. J. W. Daily, C.S.S.R., gave the annual retreat to all the classes, being assisted in the confessions by eight other Fathers. The Sisters have especial reason for gratitude to the devoted sons of St. Alphonsus during this year and for many years.

On the Feast of the Transfiguration, the Rt. Rev. Mgr. Edwards, the Ecclesiastical Superior, presided at the first vows of eight novices and the clothing of eight postulants. Father Daily of the Redemptorists preached on the advantages of the religious life. Half of those favored to enter the community and to make their vows were candidates of his direction.

Among the deaths of friends and benefactors none was so tenderly deplored as that of the

venerable Father David A. Merrick, S.J., who had been most devoted to the work of the Good Shepherd alike in New York and Boston. He had sent to the Sisters many subjects for their zealous ministrations, among others, three who had tried to drown themselves, but who were reclaimed to virtue and happiness in the Home. Father Merrick was a man of great piety and learning. He had a marked literary gift which he delighted to employ up to the last days of his life in the service either of his Church or his country. One of his last works was a notable biography of Captain "Jack" Barry, Father of the American Navy; but the very last lines ever penned by the holy old priest were in honor of St. Joseph. He was seventy-six years of age, and had celebrated his Golden Jubilee as a Jesuit.

During the year, the Sisters had the pleasure of entertaining the Mothers Provincial of Montreal, Philadelphia, and Carthage, and the Prioresses of Philadelphia and Germantown, before they sailed together for France. The Mother Provincial of Barcelona also tarried briefly at the New York Convent on her way from Mexico. This Mother is a near relative of Mother Mary

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of the Divine Heart, to whom we have often referred in these later chapters; and we marvel not when the Sister annalist notes how closely the community gathered about this most welcome guest, to hear the many wonderful things she told them of her whom all hope to see honored publicly among the Blessed.

Because of the necessary frequent absences of the Mother Provincial, the Sister Assistant was appointed Mother Prioress, and installed by Monsignor Edwards, the generous and devoted Ecclesiastical Superior, on October 18.

- Three days later, three members of the community celebrated the Silver Jubilee of their profession; and the anniversary was kept as a family feast.

The annalist records the deaths of two "consecrated," Louise and Kitty, who had spent thirty years in the house, and had accomplished untold good among their companions. The former had never been known to transgress a rule and was anxious to be unknown and forgotten; the latter was more of a Martha in temperament, and her zeal, especially in her younger years, was of the strenuous order. But both won their crown.


New York Again the Provincial House

As we close this modest record, peace and well-being reign in all the nine convents of the Province. At Boston, extensive additions are being made to the already large establishment. Building is going on in Providence, also. There are 382 religious, including novices. Under the care of the Sisters is a total of 2,045, including Magdalens, penitents, and preservation children.

Demands come from far and near for new folds of the Good Shepherd; but although the Order is blessed with many and excellent vocations, still in comparison with the harvest to be reaped it must be said that the laborers are few. It rests with the Lord of the Harvest to provide for all new needs in His own time and according to His will.

CHAPTER XX.

A WREATH OF REMEMBRANCE.

N the foregoing pages we have spoken of many of the clergy and the faithful who have been conspicuous friends and benefactors of the Good Shepherd in New York. We have also dwelt — albeit lightly as to those who are happily still on the field of duty — on the nuns who as founders or superiors naturally fill a large place in the annals as initiators or directors of the work of their vocation. There are many more, however, to whom humanity is not less indebted, and whose crowns in the Great Hereafter will be not less glorious; and these are the multitude of religious who have never held administrative office, but whose lives have been builded in, so to speak, to the great structure; who have in obscurity and lowliness filled out the noble design which other hands have traced. Not one of the many who form the community in Heaven but is worthy of a eulogy beyond human eloquence to utter, for has she not heard the “Well Done!”

of Him to Whom she vowed her life and labor? It is possible for us here, however, only to write briefly of a few, singularly representative of the manner of woman formed by the rule of the Good Shepherd, and in our selection we have aimed to show how diversity of gift is utilized in this great institute.

The prospective Nun of the Good Shepherd must be a woman not only personally irreproachable, but of irreproachable family. Fair health, breadth of mind, sympathy and apostolic zeal for souls, are other indispensable qualifications.

She is formed to the service of God and humanity by the old rule of St. Augustine, adapted to modern needs, first by St. Francis de Sales, then further, with a view to the Sisters' reformatory work, by the Venerable John Eudes, then to its still later missionary extension by the Generalate of the Venerable Mother Mary of St. Euphrasia, with all its logical consequences of modification of the cloister, lengthening of the probation for the perpetual vows, and the rest.

It is a mild and most reasonable rule, practicable in all lands, and harmonizing with all the conditions under which the Sisters may be called upon to conduct their mission.

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Adequately to accomplish her work, which Cardinal Newman declared to be the nearest to that of the priesthood among all the works which the Church intrusts to women, the spiritual life of the Nun of the Good Shepherd must be laid on broad and deep foundations; and constantly strengthened with the Sacraments and the Sacrifice; molded by a solemn and uplifting ritual, and steeped in the spirit and the letter of the Church's life. She is to pass to and fro all her days between the courts of the Lord and the tents of poor sinners gathered into the Fold from the highways and by-ways, sometimes despairing, sometimes obdurate or frivolous, to whom she brings the help which she has gathered for them in her life of praise and prayer before the altar, carrying back thither the burden of their needs to Him who alone can light up the dark places, soften the hard heart, and strengthen the feeble knees.

Her order is Scriptural in its following of Christ self-described as the Good Shepherd Who giveth His life for His sheep. It has the element of permanency as rooted in the sub-soil of the Church, which herself receives the first sacrifice of the aspirant in her religious clothing, and the

consummation of it in the vows. Most impressive is the ritual of these successive pledges of the novice and the nun to be Christ's alone, and to work with Him for the souls for whom He died. These betrothal and bridal days of the consecrated virgin of the Church stand out white and splendid, their memory cheering her in the hardest and most discouraging tasks. She works for Him, of Whom she said at her veiling, "Whom I have seen, Whom I have loved, in Whom I have believed, and to Whom I have consecrated myself." She reminds herself that she has chosen to be an abject in the house of the Lord rather than to dwell in the tabernacles of sinners; that her fourth vow binds her to work for sinners; and that all her glory is in the Cross by which the world is crucified to her, and she to the world.

In a Provincial house, the frequent repetition of the ceremonies of reception and profession are so many renewals of the joy of her own spiritual espousals. In all the houses, the daily recitation of the office in choir reminds her that even in the best of good works for one's fellows, time is gained when spent in the creature's indispensable duty of rendering homage to the Creator. Her

piety is liturgical. She prays in the words, she thinks with the thoughts, of Holy Mother Church. Her Order is distinguished by its devotion to the Sacred Scriptures. All these things combine for the depth and the solidity of its devotion; the effectiveness of its ministrations.

It is not strange that the membership of the Order is as cosmopolitan as Catholicity itself; nor that in England and America, converts from the various Protestant denominations have been drawn very numerously to it.

The mystical German of the immemorial house of Droste-Vischering; the convert daughter of the Anglican Bishop Ryder of Lichfield; the enthusiastic and self-sacrificing Irishwoman of fourteen centuries of Catholic heritage; the intrepid young American of every race line, equally with the cultured and apostolic daughters of France, have found their happiness, and full scope for all their energies, in the work of the Good Shepherd.

After the venerated Mother Magdalen, foundress of the New York Convent, there are none of the dear departed whose names are held in tenderer memory than those of her three companions from ancient days, Sister Mary of St. Joseph (Anna

Looney), Sister Mary of St. Syncletica (Anna Yelle), and Mother Mary of the Infant Jesus (Caroline Bourbonniere).

Sister Mary of St. Joseph, who was a member of a very respectable family of Cashel, Ireland, and a woman of superior education, was the first Irish and the first English-speaking postulant to enter the Mother House at Angers. She was one of the founders of the Order in America, being among the five who, with Mother Marie des Anges Porcher, responded to the invitation of the holy Bishop Flaget, in October, 1841, and established the convent at Louisville, Ky. Her first charge was that of second mistress of penitents. Later she shared the privations of the pioneer days in New York; served the Order in Cairo, Egypt, in Bristol, Eng., where she spent twelve years as mistress of the children of detention; in Belfast, for which convent she was named Prioress. She had the adaptability of her race to new countries and conditions, and being of good address and fluent with her pen, made many friends for the work. She translated into English and published the preliminary life sketch of the Venerable Mother Foundress, who had a great affection for her first

Irish daughter. In a letter of this sad year (1868), to Sister Mary of St. Joseph from the Mother House, we read: "Oh, courage! dear Sister. See how many Irish postulants have followed you to the Good Shepherd." And in another, recalling her to Angers: "Come, my dearest Sister; you shall be received with open arms and hearts." After a short rest in this beloved cradle of her religious life, Sister Mary of St. Joseph was again missioned to America, as Assistant to the Mother Prioress of Cincinnati. She stopped to rest after the voyage at the New York Convent, being warmly welcomed by Mother Magdalen, whom she had greatly helped in by-gone days. Mother Magdalen wrote at once to the Mother-General, asking that Sister St. Joseph's appointment be changed to New York. The favor was graciously granted, and here the devoted nun spent the rest of her life, rendering inestimable services to the community in her various offices and by her eloquent pen. The Sister annalist dwells on the humility of Sister Mary of St. Joseph, and on her energy, which even in her advanced age, and when she was partially deprived of sight, enabled her to rise daily

for Mass and Holy Communion, and to conform to nearly all the exercises of the common life. As to her charity in the exercise of her fourth vow, as portress in the children's parlor for a number of years, how many poor hearts she comforted, how many wayward souls she brought back to the right path! . . . To her Sisters in religion, it was her greatest pleasure to render little attentions, especially to those who were employed in the monotonous domestic duties of the house. Her travels in many lands, and her power of intelligent observation, made her most entertaining; her reminiscences were an inspiration to the young religious especially, whom she never wearied of exhorting to courage and joy in the service of the Lord. She had an intense realization of the gift of God in the Blessed Sacrament; unlimited confidence in her holy patron, St. Joseph, and marked devotion to the souls in Purgatory. On the death of her beloved Superior and friend Mother Magdalen, she often said, "I will soon follow." She lived, however, for six years longer, and her Sisters had the happiness of making a notable celebration in honor of her Golden Jubilee of profession. She died on January 30, 1895, aged eighty-five

years, and fifty-four years and ten months in religion.

Sister Mary of St. Syncletica was a German, and a professed of the Mother House, where she entered on Christmas Eve, 1839. [In 1843 she was missioned to Louisville with Sister — subsequently Mother — Magdalen of Jesus. Both endured joyously all the early trials of that difficult foundation. Sister St. Syncletica was one of the foundation Sisters of the New York Convent, and from 1857 until 1890 filled the arduous office of First Mistress of Penitents. Mother Magdalen and she lived over again the hardships of early days in Louisville, but these things were of little consequence to them where souls were to be saved.

Sister St. Syncletica saw her flock increase from the one penitent (who later became the first Magdalen) with whom she began in Fourteenth Street, to three hundred at the time she was relieved of her charge. She was marvelously successful with the most difficult cases. Earlier in this volume, we have spoken of her methods. She was above all things the Mother, patient, forbearing, merciful, and all-forgiving. Prayer

was her unfailing resource. To an unconverted penitent, wild to get back to the freedom of a wicked life, she would say with broken voice: "Well, my child, you cannot go back to the world and sin; for I have wept and cried before our dear Lord in the Blessed Sacrament for your soul." This was the most literal truth. She was often seen absorbed in prayer, especially after Holy Communion, with tears streaming down her cheeks. Rarely was her final appeal resisted.

She was kind to all the children, as we have seen, and averse to punishment. One who worked with her as a young religious, and faithfully absorbed her spirit, has told us that if by any chance she was obliged to reprimand or punish, she would seek out the offenders in the course of the day, and distribute an apronful of ripe pears or apples among them in token of their reinstatement in her favor. Sometimes, when they were specially trying, she had no hesitation in appealing to their affection: "Dear children, I am not feeling well to-day," she would exclaim, in her quaint German accent; "please do not make me worse." When the young mistress to whom we have referred, proposed punishment

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for some veritable "terrors" of the class, she demurred at once: "Dear Sister, be patient and kind if you want to succeed with our penitents. I was mistress of those poor children before you were born."

She could, however, use vigorous language on occasion; and seeking for the English equivalent of the transgression she was fain to condemn in her native tongue, she was more than likely to find a term of Scriptural or patristic strength. "I got it from the Word of God or from the Saints," she would explain.

The year following her retirement from the charge which she had filled so long and well, she celebrated the Golden Jubilee of her religious profession, and be sure it was a memorable feast for the children as well as for the community. During the last six years of her life, she had charge of the convent library. Her last illness was only of three weeks' duration. On Christmas Eve, 1896, the fifty-seventh anniversary of her entrance on the religious life, she received the last Sacraments. Her devotion to the Infant Jesus was very great, and she assured her Sisters that He would take her soon. She passed away

A Wreath of Remembrance

peacefully on New Year's Eve. No restraint was placed upon the expression of the penitents' sorrow and gratitude to their beloved Mother. Their gallery in the chapel was heavily draped in mourning, and also the prie-dieu at which she had knelt in prayer among them for so many years. The Magdalens and the older consecrated, all the spiritual children of Sister St. Syncletica, were granted their request to watch for one night beside her remains, and also to sing with the choir in the Solemn Mass of Requiem. Monsignor Edwards, the Ecclesiastical Superior, celebrated the funeral Mass, and spoke most feelingly of the apostolic career of the venerable religious. The grief of the Magdalens and of the consecrated, as they looked their last on their beloved Mother, was most touching. Sister St. Syncletica had early chosen the Lord for her portion; for, of her seventy-five years, fifty-seven had been spent in religion.

Mother Mary of the Infant Jesus was a native of Montreal, Canada, and entered the convent in that city in November, 1845. Her clothing took place on the Feast of the Epiphany, 1846, her profession on the same feast in 1848. Having

a superior education, despite her youth, she was at once employed as second mistress of the boarding school. From 1866 till 1893, however, she wrought the supreme work of her life as Mistress of Novices in the Provincial House of New York. As one who knew her well writes of her: "Endowed with high intelligence, a noble character, a warm and refined nature, all crowned with a solid and earnest piety, Sister Mary of the Infant Jesus united in herself all that constitutes the perfect religious and the woman of distinction. The dignity of her bearing, her tenderness which never failed any one in sorrow, her fear of giving pain, made her irresistibly attractive. All her energy, her industry, her care were concentrated on forming her novices to a profoundly religious spirit and real humility of heart. She made no truce with self sufficiency and vanity." She urged on her novices as she sweetly put it, "the manners which are seemly for those who are at the court of Christ the King" — the foundation of which are meekness and humility. Tender and effective goodwill to their Sisters in religion; kindness to "the children" were incessantly emphasized in her instructions.

She had much of the modesty and sweetness of St. Francis de Sales to whom she was devoted. Her reproof, when reproof was necessary, was rather a remonstrance, always made in a low voice and in few words. We have already spoken of her mission to Trinidad, where she spent ten years, and where on January 6, 1898, she celebrated the Golden Jubilee of her profession, amid the congratulations of the Most Reverend Archbishop, the clergy, and the laity of all conditions, who rejoiced the household of the Good Shepherd by their esteem for its head.

Though deeply attached to America, the country of her adoption, she always had a lively affection for the land of her birth. The Mother General accorded to Mother Mary of the Infant Jesus the desired permission to spend her declining years in the cradle of her religious life. Before her final departure for Canada in 1903, she sojourned for a time in Brooklyn, where she was cheered by special visits from the Mother Visitor as well as from the Prioresses of the New York Province, all of whom had been her novices.

The love of her American children followed her, and she was made happy in her years of

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suffering by constant tokens of their grateful remembrance. Her Sisters of Montreal record the charm which lingered about her even in those failing years; the exquisite urbanity of her manners, her pious and interesting conversation, her gayety and sympathy, and that indulgence of the aged to whom life has taught much, and which is so lovely under the double crown of years and of virtues.

The venerable nun passed away peacefully on March 14, 1907, while the Reverend Chaplain of the convent was giving her the Last Absolution. She was seventy-eight years of age, and sixty-one years in religion.

Sister Mary of the Nativity (Kelby) was closely identified with the early history of the house, making her profession on the Feast of the Annunciation, 1863, and dying on the same feast, 1883. She was an English convert of the Oxford movement, who had previously been the head of an Anglican community. She served the Good Shepherd with her varied intellectual gifts and edified her Sisters by the constant evidence of her gratitude for the gift of faith. It is recorded of her that on her dying bed she called one of the Sisters

and besought her to sing the "Credo." The pious wish was granted, and the venerable nun died, it may be said in the very act of asserting the Faith for which she had made so many sacrifices.

Two Sisters by blood, as well as in religion, were Sister Mary of St. Ignatius and Sister Mary of St. Helena (Farrell), the one professed December 28, 1863; the other, June 23, 1865. At the second profession above mentioned, Sister Mary of St. Cecilia (Goodwin), and Sister Mary of St. Sophia (Burke), still active in the work of the Order, were of the band. Both of these religious were valuable factors in the upbuilding of the convents of New York and Brooklyn, and their family which had given several priests to the Archdiocese of New York, were notable benefactors.

Here are two little violets — or shall we say shamrocks? — who would have been most dear to the heart of St. Francis de Sales. Sister Mary of St. Anne (Bridget Whalen) entered the community of New York on her arrival in this country from Ireland, in 1853, being then but seventeen years of age. For forty years she had charge of the laundry, and her loving-kindness

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and good advice were the means of keeping in the house and converting hundreds of children who worked with her in that department. It is recorded of her that she was never known to say an unkind word of any one. Her supreme devotion, which should be that of every Catholic, was the Holy Sacrifice of the Mass; and by ingenious sacrifices she had for many years procured the celebration of two special Masses every week, one, in honor of the Sacred Heart of Our Lord, for the living, the other for the dead. She went to her reward on January 30, 1903.

Sister Mary of St. Alphonsus (Mary Moss) was a member of the community from 1859 until 1895. She was occupied chiefly among the Preserves, though she also aided in the laundry. Never was her holiness more apparent than during her illness of thirteen years. When no longer able to work with her Sisters and for the children, for the latter of whom she had a mother's love, she prayed incessantly for both. Her crucifix and rosary were always in her hands, and she hourly renewed her holy vows. She also was a native of Ireland, and had attained the advanced age of eighty-six.

Still another of the Sisters of the earlier days was Sister Mary Francis (Carr). She entered the community in 1858, and was its second uncloistered Sister, and among its first accessions. For years her charge was to take the work of the various departments back to the stores, to bring home the new work, and to purchase the supplies of the house. To this end, she was provided with a great wagon, drawn by two horses; but when it was filled with its outgoing load in the morning, and equally, on its well-laden return trip in the evening, there was small accommodation for the dear little Sister. Nevertheless, she spent happy and even prayerful hours in her "rolling monastery," as she called it. At one time even, she made room for a companion, a Sister who, in the beginning of the Brooklyn foundation, was often obliged to go thither on business. The latter gives a vivid sketch of Sister Mary Francis's usual day: "During the journey from the convent to First Avenue, Sister counts over all her baskets, all her names and addresses, scolds the driver a little—he always takes it pleasantly, and spurs up his horses without a word. At Third Avenue, she begins to

tell her beads with great fervor. In three quarters of an hour more, she is in the heart of the city, and begins the delivery of her messages, getting in and out many times." She kept this hard life up until she was incapacitated by age; being always cordial and friendly to every one — a model of her state. Home after the fatiguing day, she would hasten to the chapel, and spend an hour or more at the foot of the altar in earnest prayer. She was especially devoted to Mother Magdalen. Sister Mary Francis died on May 28, 1890.

Sister Mary Borgia, also an uncloistered Sister, was almost an historical character. She had been housekeeper to the Rev. John Bapst, S.J., while he was stationed in Ellsworth, Me., and had been an eye-witness of the cowardly attacks made upon this holy man during the "Know-Nothing" epidemic of 1853-54. Indeed, her womanly tact saved his life on one occasion. The success of his mission to his own flock, and the converts he had made among the older American element, roused the bigots to madness. His good housekeeper discovered a plot against him, and persuaded him to go away from home on a distant sick call. That very night, the house was

surrounded by masked men clamoring for admission. To quote from Sister Borgia's own reminiscences: "They thundered at the door, demanding to be admitted without delay. . . . I bethought myself of saving Father Bapst's books, which I knew they would destroy. I therefore carried them to the top of the house. Hardly had I finished when I heard the mob yelling at the front door. I hastened to meet them in fear and trembling, and with a silent prayer to God for help." Let us forget, now that the madness has passed never to return, the language of these half-crazed fanatics in regard to the missionary. The housekeeper begged them to remember that she was alone and unprotected, and for the moment her appeal reached their better natures; but before they went away, they riddled every window in the house with stones. Two or three nights later, Father Bapst having returned, the same mob gathered again to destroy the church, and would undoubtedly have succeeded but for a noble-hearted Protestant, Colonel Jarris, who rode in among them, and mounting the church-steps thus addressed the crowd: "Till to-day, I was ever proud of being a free-born American.

I gloried in the liberty accorded to all by our country; but now I blush to claim common country with fellows who can be guilty of such a gross invasion of the most sacred rights of others. Think of it, men! The poor Irishmen who toil for their daily bread, denied themselves the necessities of life that they might have money to erect a temple in which they might worship God according to the dictates of their consciences. And you, who call yourselves free Americans, would destroy the fruits of their hard labor in a night! Shame upon you!”

Again the mob was momentarily cowed, but they lingered after the departure of Colonel Jarris and broke all the church windows. On the advice of Bishop Fitzpatrick, Father Bapst removed from Ellsworth for some months, nor returned until it was supposed that the old hostility had died out. On the very Saturday night, however, that he came back to his old flock, intent on giving them the consolations of Holy Mass and the Sacraments of which they had been so long deprived, the poor priest was taken out of his house by the mob, and tarred and feathered. Finally rescued from his brutal per-

secutors, he remained with his friend, Colonel Jarris, succeeding, however, in celebrating Mass on Sunday as he had planned. Sister Borgia preserved for a time the broken crystal of Father Bapst's watch. She witnessed also the reparation which the true American citizens of Ellsworth made to the good priest, and had happy proof as years went by, especially after her entrance into the Convent of the Good Shepherd, of the splendid growth of the Catholic Church, not only in numbers, but in the confidence of its old-time antagonists.

Father Bapst himself received the religious profession of Sister Borgia, for whom he always felt a profound esteem and gratitude. Sister Mary Borgia, although fairly advanced in years at this time, lived to serve the poor who daily came for assistance to the convent for many years, and discharged her charitable office with great sweetness and delicacy. She was seventy-four years of age at her death on September 29, 1894.

At the mention of these faithful ones, who are waiting to welcome their dear Sisters into the place of refreshment, light, and peace, many

another beloved name rises to the lips of those who are still toiling in the vineyard. The holy joys of the religious life, its innocent diversions, its quickly comforted sorrows, are all associated with a legion of cherished ones whose names are written in the hearts of their survivors as well as in the Book of Life. Among the especially beloved awaiting momentarily the call of the Master is Sister Mary of St. Irene, who for many years was Mistress of St. Joseph's class, a model mistress of penitents. To all the gratitude of the Order, and we may say in all safety, of a great multitude of the redeemed, for whom these dear Sisters were under God the means of salvation.

Our humble chronicle is done. Looking back on the development of a single fold of the Good Shepherd, we are justified in expecting a vast expansion of the work in our beloved country. Many changes are before us, but of one thing we may be sure: no matter how great our social and scientific progress, the sad old fashions of sin and sorrow and death will not pass away while time endures. And while they last, there will be work for the Nuns of the Good Shepherd.

The Nun of the Good Shepherd

Written for a Silver Jubilee of Profession

“O maiden, at the parting of the ways,
O maiden in the springtime of thy days,
Why farest forth on road so rough and drear?”
“I follow Christ to find the sheep that strays.”

“Nay, many ways there be to consecrate
To Christ thine eager service, heart elate:
Behold the ninety-nine He left anear,
Sweet children high in fortune’s fair estate.

“Lo, rich and poor are His: for all said He,
‘Suffer the little ones to come to me’;
The virgin’s veil and cross thou still mayst wear,
And tread fair paths whence shame and sorrow flee.”

“Ah, but to me no call to fortune’s friends,
My task begins where other service ends;
From out the depths, from desert ceaselessly,
Cry of the world-forsaken heart ascends.

“And though I bruise my feet on stony path,
And though with Christ I meet the tempest’s wrath,
When all the blasts of hell are loosed to fright, —
With Him shall I escape all stroke and scath.

“And if I tear my hands on brier and thorn,
Is not the sheep we both are seeking torn?
If I may lift it up — oh, burden light
As every burden for His dear sake borne!”

In the Footprints of the Good Shepherd

So she fared forth and none her steps might stay,
So in the desert-places every day,
She's sought the straying and has borne them home.
“Were it to do again, would'st choose this way?”

“Now, Lord,” she says, “a thousand times more sweet
Than in the morning of my days to meet
Thy footprints on my path. Their message, ‘Come!
Still the Good Shepherd waits thine aid to greet.’”

Mother, the skies were grey, but now a light
Like the sweet Virgin's robe, all silver bright,
Glimmers o'er earth and sky and cheers thee on,
Refreshment thine from Heaven's viewless height.

A harvester thou art with heavy sheaves,
Where worldlings wail past years as withered leaves;
Mother of many children; every one
More dear for perils dared for them. Who grieves

That flowers of youth once sacrificed to Heaven
Back to thy hands as precious gems are given,
Beauty for ashes, silver, yea, and gold,
Safe, when the miser's cherished stores are riven

So, Mother, for thy fruitful years we praise
God who has kept and guided thee; and raise —
We who seek with thee wanderers from the Fold, —
Our songs of gladness for thy silver days.

K. E. C.

House of the Good Shepherd

PROVINCIALS OF NEW YORK.

Mother M. of St. Magdalen of Jesus, Clover.
 Mother M. of Loretto, O'Brien.
 Mother M. of St. Gertrude, Wilson.
 Mother M. of St. F. Xavier, McGenty.

PRIORESSES.

NAME.	CONVENT.
Mother M. of St. Magdalen of Jesus, Clover.	New York.
Mother M. of Loretto, O'Brien.	“
Mother M. of St. F. Xavier, McGenty.	“
Mother M. of St. Joseph, Quinn.	“
Mother Mary of Ven. J. Eudes, McLoughlin.	“
Mother M. of St. Priscilla, Dunn.	“
Mother M. of St. Aloysius, Charlton.	Boston.
Mother M. of the Immaculate Heart, Stokes.	“
Mother M. of the Assumption, Bartley.	“
Mother M. of St. Peter, Horan.	“
Mother M. of St. Jerome, Shields.	Brooklyn.
Mother M. of Loretto, O'Brien.	“
Mother M. of St. Josephine, Crowley.	“
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Mother M. of Ven. J. Eudes, Fitzsimmons.	“
Mother M. of St. Rose, Lynch.	“
Mother M. of St. Euphrasia, Costello.	“
Mother M. of the Divine Heart, Spillane.	“
Mother M. of the Presentation, McGrath.	Peekskill, N. Y.
Mother M. of St. Veronica, Donnelly.	“
Mother M. of Loretto, O'Brien.	“
Mother M. Immaculata, O'Grady.	“

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Mother M. of St. F. Xavier, McGenty.	"
Mother M. of Aimee de Jesus, Clark.	"
Mother M. of St. Florence, Carr.	"
Mother M. of St. F. de Sales, Krastel.	Albany, N. Y.
Mother M. of St. Peter, Horan.	"
Mother M. of the Assumption, Bartley.	"
Mother M. Aimee de Jesus, Clark.	"
Mother M. of St. Lilian, McGowan.	Springfield, Mass.
Mother M. of St. Pius, Falvey.	"
Mother M. of St. Alicia, Conlon.	Hartford, Conn.
Mother M. of St. Anastasia, Connor.	Providence, R. I.

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 Sr. M. of St. Philomena, Hurley.
 Sr. M. of St. Joseph, Hogan.
 Sr. M. of St. John Baptist, Mahon.
 Sr. M. of St. Alphonsus Rodriguez, Moss.
 Sr. M. of St. Catherine, Grennan.
 Sr. M. of the Nativity, Kelby.
 Sr. M. of St. Francis Xavier, O'Brien.
 Sr. M. of St. Joseph, Moore.
 Sr. M. of St. Anne, Whelan.
 Sr. M. of St. Germaine, Ward.
 Sr. M. of St. Zita, Kane.
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 Sr. M. of St. Francis de Sales, McCarthy.
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 Sr. M. of St. John Chrysostom, O'Connor.

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Sr. M. of St. Jane, Keegan.
Sr. M. of St. Anselm, Gorman.
Sr. M. of St. Basil, Keating.
Sr. M. of St. Peter, Quirk.
Sr. M. of St. Paul, Cosgrove.
Sr. M. of St. Philip Neri, Kennedy.
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Sr. M. of St. Mechtildis, Lawler.
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Sr. M. of St. Rose of Lima, Burns.
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Sr. M. of the Sacred Heart of Jesus, Eagan.
Sr. M. of St. Francis de Sales, Brennan.
Sr. M. of St. Elizabeth, Heisler.
Sr. M. of St. Germaine, Gallagher.
Sr. M. of St. Veronica, Donnelly.
Sr. M. of the Annunciation, McDonough.
Sr. M. of St. Francis Regis, Lariviere.
Sr. M. of St. Josephine, Crowley.
Sr. M. of St. Andrew, Mulvaney.
Sr. M. of St. Aloysius, Lenahan.
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Sr. M. of St. Gabriel, Brown.
Sr. M. of St. Thomas, Edgar.
Sr. M. of St. Louis de Gonzague, Rasicot.
Sr. M. of St. Jane de Chantal, Whelan.
Sr. M. of St. Jerome, Kennedy.
Sr. M. of St. Margaret, Lawler.
Sr. M. of Loretto, O'Brien.
Sr. M. of St. Ambrose, Gallagher.
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Sr. M. of Bethlehem, Marks.

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Sr. M. of St. Bridget, Carr.
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Sr. M. of St. Stanislaus, McCroden.
Sr. M. of St. Benedict, Clairmount.
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Sr. M. of St. Jerome, Moran.
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Sr. M. of St. Francis Xavier, McGenty.
Sr. M. of St. Dominic, Brady.
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Sr. M. of St. Magdalen of Jesus, O'Donnell.
Sr. M. of St. Peter, Keenan.
Sr. M. of the Holy Infancy, Grant.
Sr. M. of the Good Shepherd, Grant.
Sr. M. of St. Veronica, Savage.
Sr. M. of St. Francis Borgia, Hennessy.
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Sr. M. of St. Francis Borgia, Cotter.
Sr. M. of St. Aloysius, Armstrong.
Sr. M. of St. Magdalen de Pazzi, Kennedy.
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Sr. M. of St. Placide, Kerin.
Sr. M. of the Nativity, Doyle.
Sr. M. of the Seven Dolors, McGonigal.
Sr. M. of St. Francis de Sales, Gorman.
Sr. M. of St. Euphrasia, Costello.
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Sr. M. of St. Raphael, Callaghan.
Sr. M. of St. Domitilla, Dunn.
Sr. M. of St. Pulcheria, Sullivan.
Sr. M. of Our Lady of Victory, Masterson.
Sr. M. of St. Catherine of Slenna, Flynn.
Sr. M. of St. Marcella, Russell.
Sr. M. of St. Angela, O'Keefe.
Sr. M. of Mount Carmel, Comber.
Sr. M. of St. Cyr, Touhig.
Sr. M. of Our Lady of Mercy, Anthony.
Sr. M. of St. Bernard, Lepage.
Sr. M. of St. Josephine, Casey.
Sr. M. of Blessed Anne of Jesus, Shea.
Sr. M. of St. Joseph, Gilmartin.
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Sr. M. of St. Germaine, Gaffney.
Sr. M. of St. Francis Borgia, Sweeney.
Sr. M. of St. Bridget, Carr.
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Sr. M. of St. Catherine, Maloney.
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Sr. M. of St. Francis, Carr.
Sr. M. of St. Odila, Parsons.
Sr. M. of St. John Baptist, Torpy.
Sr. M. of St. Josephine, Dillon.
Sr. M. of St. Julia, Cronin.
Sr. M. of Emmanuel, Reilly.
Sr. M. of St. Austin, Gannon.
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Sr. M. of St. Martha, Collins.
Sr. M. of St. Melanie, Reardon.
Sr. M. of St. Bertha, Walsh.
Sr. M. of St. Rose, Keon.
Sr. M. of St. Gertrude, Farrell.
Sr. M. of St. Alphonsus, Keenan.
Sr. M. of St. Jane de Chantal, Welply.
Sr. M. of St. Bonaventure, Curran.

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Sr. M. of St. Fidelis, McGail.
Sr. M. of St. Joseph, McDonough.
Sr. M. of the Sacred Heart, Kolb.
Sr. M. of St. Dominic, Kiely.
Sr. M. of St. Hyacinth, Ryan.
Sr. M. of St. Gertrude, Denehay.
Sr. M. of St. Francis of Assissi, Coen.
Sr. M. of St. Peter, Morris.
Sr. M. of Ven. John Eudes, Meehan.
Sr. M. of Loretto, McCann.
Sr. M. of the Divine Heart, Spillane.
Sr. M. of Blessed Margaret Mary, Mosham.
Sr. M. of the Angel Guardian, Sammons.
Sr. M. of St. Sebastian, Cullity.
Sr. M. of the Immaculate Heart, Ryan.
Sr. M. of the Incarnation, Twohig.
Sr. M. of St. Columban, Clarkin.
Sr. M. of St. Joseph, Quinn.
Sr. M. of St. John Baptist, Feeney.
Sr. M. of St. Sylvia, Dougherty.
Sr. M. of St. Edith, Desmond.
Sr. M. of the Seven Dolors, Dolan.
Sr. M. of St. Justin, Flynn.
Sr. M. of St. Ambrose, Rafferty.
Sr. M. of St. Christine, Canavan.
Sr. M. Immaculata, O'Grady.
Sr. M. of St. Rose, Lynch.
Sr. M. of the Holy Innocents, White.
Sr. M. of St. Bridget, McGowan.
Sr. M. Help of Christians, Hickey.
Sr. M. of St. Priscilla, Healy.
Sr. M. of St. Thomas Aquinas, Baxter.
Sr. M. of St. Imelda, Gilhooly.
Sr. M. of St. Aloysius, Keon.
Sr. M. of St. Pius, Falvey.
Sr. M. of St. Euphrasia, Welsh.
Sr. M. of St. Beatrice, Kelly.
Sr. M. of St. Seraphine, Carbon.
Sr. M. of St. Bibiana, Whelan.
Sr. M. of St. Regina, Kiernan.

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Sr. M. of St. Etheldreda, Hobbs.
Sr. M. of St. Joseph, McCabe.
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Sr. M. of St. Anne, Duffy.
Sr. M. of St. Rosalie, Murphy.
Sr. M. of St. Thecla, Quinn.
Sr. M. of St. Elizabeth, Broderick.
Sr. M. of St. Agnetis, Burke.
Sr. M. of St. Hilda, Dwyer.
Sr. M. of St. Eugenie, Gabbett.
Sr. M. of St. Catherine, Moss.
Sr. M. of St. Bede, Fletcher.
Sr. M. of St. Clotilda, Burke.
Sr. M. of St. Lucilla, Noonan.
Sr. M. of St. Iva, Moran.
Sr. M. of St. Petronilla, Fannin.
Sr. M. of Blessed Henry Suso, Keefe.
Sr. M. of St. Benedict, Aylward.
Sr. M. of Our Lady of Lourdes, Carboy.
Sr. M. of St. Theodore, Devaney.
Sr. M. of St. Philip Neri, Clinton.
Sr. M. of Ven. John Eudes, Fitzsimmons.
Sr. M. of St. Daria, Tierney.
Sr. M. of St. Modesta, McGail.
Sr. M. of St. Francis Regis, Donahue.
Sr. M. of St. Leocadia, McBride.
Sr. M. of St. Elizabeth, O'Neil.
Sr. M. Aimee de Jesus, Clark.
Sr. M. of St. Clementine, Roach.
Sr. M. of St. Valeria, O'Gara.
Sr. M. of St. Catherine, Doner.
Sr. M. of St. Felicitas, McGurk.
Sr. M. of St. Francis Borgia, O'Hara.
Sr. M. of St. Angelica, Ward.
Sr. M. of St. Blandine, Keenan.
Sr. M. of St. Baptista de la Salle, Clancy.
Sr. M. des Anges, Mahoney.
Sr. M. of St. Celestine, Kennedy.
Sr. M. of St. Magdalen de Pazzi, Costin.
Sr. M. of St. Rita, McGovern.
Sr. M. of the Good Shepherd, Reilly.

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Sr. M. of the Rosary, Spillane.
Sr. M. of St. Annette, Crossen.
Sr. M. of St. John Chrysostom, Mangan.
Sr. M. of St. Cecilia, Brenan.
Sr. M. of St. Magdalen of Jesus, Costello.
Sr. M. of St. Camillus of Lellis, Ryan.
Sr. M. of Our Lady of Grace, Kearns.
Sr. M. of St. Peter Canisius, Horan.
Sr. M. of the Compassion, Farely.
Sr. M. of the Visitation, Reilly.
Sr. M. of St. Electa, Heavy.
Sr. M. of St. Dorothea, Green.
Sr. M. of Calvary, Murphy.
Sr. M. of St. Lilian, McGowan.
Sr. M. of the Holy Infancy, Grenahan.
Sr. M. of St. Alphonsus, Healy.
Sr. M. of St. Dositheus, McFadden.
Sr. M. of St. Martine, Devine.
Sr. M. of St. Stephen, Keenan.
Sr. M. of St. Stella, Conden.
Sr. M. of St. Natalie, Smith.
Sr. M. of St. Anastasia, Connor.
Sr. M. of St. Tharsilla, Dumas.
Sr. M. of the Guardian Angel, Vesey.
Sr. M. of St. Olympia, Jennings.
Sr. M. of the Sacred Heart, McMahon.
Sr. M. of St. Bernadette, McDowal.
Sr. M. of the Visitation, Carroll.
Sr. M. of St. Ignatius, Brophy.
Sr. M. of St. Aurelia, Mulick.
Sr. M. of St. Victoria, Donnelly.
Sr. M. of St. Collette, McQuillan.
Sr. M. of St. Anysia, Kiely.
Sr. M. of St. Prisca, O'Toole.
Sr. M. of St. Julia, Mead.
Sr. M. of the Purification, McDonnell.
Sr. M. of the Martyrs, McGowan.
Sr. M. of St. Bernardine, Collins.
Sr. M. of St. Maur, Murphy.
Sr. M. of Our Lady of Consolation, Welsh.
Sr. M. of St. Alphonsus, Keany.
Sr. M. of St. Praxedes, McElroy.

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Sr. M. of St. Pudentiana, Kiely.
Sr. M. of St. Ursula, Conden.
Sr. M. of St. Sylvia, Cotter.
Sr. M. of Our Lady of Charity, Monaghan.
Sr. M. of St. Emiliana, Egan.
Sr. M. of St. Estelle, Toomey.
Sr. M. of St. Ida, O'Keefe.
Sr. M. of Our Lady of Dolors, Dennings.
Sr. M. of St. Michael, McNamara.
Sr. M. of St. Gertrude, Farrell.
Sr. M. of St. Augustine, Guerin.
Sr. M. of St. Joseph, Carey.
Sr. M. of St. Josephine, Donigan.
Sr. M. of St. Teresa, Marooney.
Sr. M. of St. Cecilia, McNamara.
Sr. M. of St. Joseph, Rafferty.
Sr. M. of Our Lady of Mercy, Bolan.
Sr. M. of St. Catherine, Cavanagh.
Sr. M. of Blessed Margaret Mary, Roddan.
Sr. M. of St. Simplicia, Mantha.
Sr. M. of St. Gordiana, Devine.
Sr. M. of St. Aseline, Kelly.
Sr. M. of St. Agnes, Kiely.
Sr. M. of St. Ignatius, Garvey.
Sr. M. of St. Mildred, Castigan.
Sr. M. of St. Adelaide, Sugden.
Sr. M. of St. Joseph, McCabe.
Sr. M. of the Ascension, Meany.
Sr. M. of St. Scholastica, Northon.
Sr. M. of St. Hildegarde, McGuirk.
Sr. M. of Calvary, Connery.
Sr. M. of St. Magdalen de Pazzi, Corcoran.
Sr. M. of St. Crescentia, Veeder.
Sr. M. of St. Cyprian, Quinn.
Sr. M. of the Holy Name, McManarnen.
Sr. M. of St. Reparata, Cunningham.
Sr. M. of St. Mel, McCartin.
Sr. M. of Our Lady of Angels, Kiely.
Sr. M. of the Archangels, O'Keefe.
Sr. M. of the Holy Redeemer, O'Connor.
Sr. M. Ancilla, Kelly.

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Sr. M. of St. Odila, McCarron.
Sr. M. of St. Catherine, Hyland.
Sr. M. of the Assumption, Sweeney.
Sr. M. of St. Bernard, Coyle.
Sr. M. of St. Priscilla, Dunn.
Sr. M. of St. Stella, Duff.
Sr. M. of St. Winifride, Hayes.
Sr. M. of St. Leonida, McNamara.
Sr. M. of Nazareth, Marion.
Sr. M. of the Nativity, Sheridan.
Sr. M. of Good Counsel, Cunniff.
Sr. M. of St. Veronica, Shields.
Sr. M. of St. Anselm, Gaffigan.
Sr. M. of St. Teresa, Cleary.
Sr. M. of St. Edwina, O'Brien.
Sr. M. of the Virtues, Frawley.
Sr. M. of St. Edmund, Lyons.
Sr. M. of St. Andrew, Daly.
Sr. M. of St. Thaddeus, Lunny.
Sr. M. of Ven. John Eudes, McLoughlin.
Sr. M. of St. James, Farrell.
Sr. M. of St. Matthew, Crane.
Sr. M. of St. Luke, Sweeny.
Sr. M. of St. Clement Hoffbauer, Swan.
Sr. M. Concilio, McKeon.
Sr. M. of St. Genevieve, Daly.
Sr. M. of St. Alicia, Conlon.
Sr. M. of St. Joachim, Scanlan.
Sr. M. of the Nativity, O'Rourke.
Sr. M. of the Assumption, Phelan.
Sr. M. of Blessed Anne of Jesus, O'Connor.
Sr. M. of the Visitation, Moss.
Sr. M. Help of Christians, Owens.
Sr. M. of St. Edmund, Cashman.
Sr. M. of St. Thomas of Canterbury, Cox.
Sr. M. of St. Eulalie, Farley.
Sr. M. of St. Magdalen, Farley.
Sr. M. Rene Goupil, Walsh.
Sr. M. of St. Adrian, Flanigan.
Sr. M. of St. Vincent Ferrer, Kilfoy.
Sr. M. of Deichal, Ryan.

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Sr. M. of St. Luitgard, Callaghan.
Sr. M. of Our Lady of Mount Carmel, Irwin.
Sr. M. of St. Joseph, Curran.
Sr. M. of St. Rosalie, Sweeney.
Sr. M. of St. Athanasius, Shevlin.
Sr. M. of the Good Shepherd, McGinn.
Sr. M. of St. Francis de Sales, Reilly.
Sr. M. of St. Magdalen, Cronin.
Sr. M. of St. Josephine, Gaine.
Sr. M. of the Sacred Heart, King.
Sr. M. of the Sacred Heart, Lanigan.
Sr. M. of St. Stanislaus, Ginard.
Sr. M. of Blessed Margaret Mary, O'Neill.
Sr. M. of Ven. John Eudes, Foley.
Sr. M. of St. Anselm, McIntegart.
Sr. M. of Loretto, Daly.
Sr. M. of St. Elizabeth, Arsenan.
Sr. M. of St. Edward, Booth.
Sr. M. of St. Louis de Gonzague, Hart.
Sr. M. of St. John Berchmans, Flynn.
Sr. M. of St. Blandine, McGuirk.
Sr. M. of the Visitation, Dooley.
Sr. M. of St. Felicie, Scannell.
Sr. M. of St. Agnes, Seibertz.
Sr. M. of St. Alphonsus Ligouri, Gallagher.
Sr. M. of St. Genevieve, O'Connor.
Sr. M. of Rosario, Cunniff.
Sr. M. of St. Euphemia, Russell.
Sr. M. of St. Genevieve, Farrelly.
Sr. M. of St. Cyril, McCue.
Sr. M. of St. Philip Neri, McDonald.
Sr. M. of St. John Baptist, McKernan.
Sr. M. of St. Cletus, Heitz.
Sr. M. of St. Linus, Murphy.
Sr. M. of St. Aloysius, Hennessy.
Sr. M. of St. Ursula, Loran.
Sr. M. of St. Xystus, O'Connell.
Sr. M. of St. Dionysius, Degnan.
Sr. M. of St. Hieronymo, Victory.
Sr. M. of Ven. John Eudes, Delaney.
Sr. M. of the Nativity, O'Reilly.

Professed of the New York Province

Sr. M. of St. Francis de Sales, Murphy.
Sr. M. of the Good Shepherd, McNamara.
Sr. M. of St. Thomasine, Heaney.
Sr. M. of Divine Providence, Barrett.
Sr. M. of St. Zita, Finnigan.
Sr. M. of St. Rose, O'Connell.
Sr. M. of Our Lady Help of Christians, Gorman.
Sr. M. of Our Lady of Good Counsel, Ryan.
Sr. M. of St. Fidelis, Myles.
Sr. M. of St. Victorine, Brophy.
Sr. M. of St. Paul of the Cross, McMullen.
Sr. M. of St. Emily, Judge.
Sr. M. of Loretto, McDonnell.
Sr. M. of St. Valeria, Reardon.
Sr. M. of St. Teresa, Mulqueen.
Sr. M. of St. Catherine of Genoa, Sullivan.
Sr. M. of Our Lady of Dolors, Galvin.
Sr. M. of St. Cecilia, O'Loughlin.
Sr. M. of the Presentation, Phillips.
Sr. M. of St. Elizabeth, Weis.
Sr. M. of the Presentation, Shevlin.
Sr. M. of Our Lady of Lourdes, Carr.
Sr. M. of St. Martha, Hickey.
Sr. M. of the Annunciation, Kelly.
Sr. M. of the Heart of Mary, McCarthy.
Sr. M. of St. Thecla, Higgins.
Sr. M. of St. Alphonsus Ligouri, Murphy.
Sr. M. of Our Lady of Mount Carmel, Francis.
Sr. M. of St. Francis Xavier, Elliott.
Sr. M. of St. Augustine, Gleason.
Sr. M. of St. Euphrasia, Baniel.
Sr. M. of St. Marine, Flanagan.
Sr. M. of St. Helena, Garvey.
Sr. M. of St. Agnes, Allen.
Sr. M. of St. Anthony, Sullivan.
Sr. M. of Blessed Margaret Mary, Burke.
Sr. M. of the Immaculate Conception, Dolan.
Sr. M. of the Guardian Angel, Egan.
Sr. M. of the Presentation, McGenty.
Sr. M. of St. Magdalen of Jesus, Leahy.
Sr. M. of St. Camillus Walsh.
Sr. M. of St. Florence, Carr.

Professed of the New York Province

Sr. M. of St. Patrick, Carroll.
Sr. M. of St. Bernardine, Dennigan.
Sr. M. of St. Eulalie, Green.
Sr. M. of St. Frances of Rome, Hughes.
Sr. M. of St. Vitalis, Wessel.
Sr. M. of St. Cyprian, Keating.
Sr. M. of St. Aloysius, Power.
Sr. M. of St. Ignatius, Foley.
Sr. M. of St. Celestine, McDonnell.
Sr. M. of St. Teresa of Jesus, Laplace.
Sr. M. of St. Lucy, Halloran.
Sr. M. of St. Patricia, Kelly.
Sr. M. of the Visitation, Smart.
Sr. M. of St. Catherine, Shanley.
Sr. M. of St. Clotilda, Morris.
Sr. M. of St. Teresa, Clark.
Sr. M. of St. Austin, Hallisey.
Sr. M. of St. Winifride, Flatly.
Sr. M. of St. Rita, Cain.
Sr. M. of St. Patrick, Regan.
Sr. M. of St. Boniface, Kearney.
Sr. M. of St. Josine, Sheehan.
Sr. M. of Our Lady of Compassion, Kelly.
Sr. M. of St. Anthony, Gaherty.
Sr. M. of St. Isidore, Madigan.
Sr. M. of the Holy Angels, Coyle.
Sr. M. of Our Lady of Providence, Hayes.
Sr. M. Blessed Margaret Mary, Fogarty.
Sr. M. of St. Alexis, Daly.
Sr. M. of St. Agatha, Daly.
Sr. M. of St. Domitilla, Flaherty.
Sr. M. of St. Columba, Fitzmaurice.
Sr. M. of St. Louis Bertrand, Heade.
Sr. M. of Our Lady of Lourdes, McDonnell.
Sr. M. of St. Euphemia, Conway.
Sr. M. of the Immaculate Heart, Dugan.
Sr. M. of the Sacred Heart, Corr.
Sr. M. of St. Francis Borgia, Chambers.
Sr. M. of Our Lady Help of Christians, Wickham.
Sr. M. of St. Regina, Scholl.
Sr. M. of St. Eusebius, Murphy.
Sr. M. of the Transfiguration, Wickmann.

Professed of the New York Province

Sr. M. of St. Bernard, McCarthy.
Sr. M. of the Holy Infant, Hallissey.
Sr. M. of the Immaculate Conception, Murphy.
Sr. M. of St. Euphrasia, Hallahan.
Sr. M. of St. John the Evangelist, Kelly.
Sr. M. of St. Catherine, Ennis.
Sr. M. of the Sacred Heart, Donovan.
Sr. M. of St. Monica, McDonough.
Sr. M. of St. Magdalen de Pazzi, Hurley.
Sr. M. of St. Philomena, Murphy.
Sr. M. of St. Stanislaus, Waters.
Sr. M. of St. Philomena, Austin.
Sr. M. of St. Anne, Maher.
Sr. M. of St. Anselm, Galligan.
Sr. M. Immaculata, Raleigh.
Sr. M. of the Presentation, Phillips.
Sr. M. of St. Catherine, Shanley.
Sr. M. of St. Magdalen of Jesus, Delaney.
Sr. M. of St. Gabriel, Trewen.
Sr. M. of St. Michael, Healy.
Sr. M. of St. Aloysius, Edmunds.
Sr. M. of St. Clare, Kennedy.
Sr. M. Ancilla, Carollan.
Sr. M. of St. Colette, Byrne.
Sr. M. of St. Anthony, Costello.
Sr. M. of St. Wilfred, Ryan.
Sr. M. of St. Laura, Malone.
Sr. M. of St. Melchtildis, Sweeney.
Sr. M. of St. Gregory, Devlin.
Sr. M. of St. John the Baptist, Hubfeld.
Sr. M. of St. Veronica, Donohue.
Sr. M. of St. Anne, Welch.
Sr. M. of St. Loretine, Finn.
Sr. M. of St. Francis Xavier, Phillips.
Sr. M. of St. Martin, Quinn.
Sr. M. of St. Monica, Hurton.
Sr. M. of St. Celestine, Feeley.
Sr. M. of the Blessed Sacrament, Hanley.
Sr. M. of St. Mark, Malone.
Sr. M. of St. Ambrose, Daly.
Sr. M. of the Martyrs, Blondin.
Sr. M. of St. Louis de Gonzague, Leahy.

Professed of the New York Province

Sr. M. of St. Edward, Morrissey.
Sr. M. of St. Emiliana, Bradley.
Sr. M. of St. Charles, Murray.
Sr. M. of St. Clement, McAleer.
Sr. M. of St. Felix, Santa Anna.
Sr. M. of St. Brendan, Tierney.
Sr. M. of St. Barbara, Andrus.
Sr. M. of St. Raymond, Cahill.
Sr. M. Rosario, McLaughlin.
Sr. M. of the Presentation, Farrell.
Sr. M. of St. Rose, Maguire.
Sr. M. of Loretto, Daly.
Sr. M. of St. Aloysius, McKenna.
Sr. M. of St. Euphrasia, Kenny.
Sr. M. of Our Lady of Charity, Everding.
Sr. M. of St. Marguerite, Doran.
Sr. M. of St. Alphonsus, Everding.
Sr. M. of St. Nicholas, Walton.
Sr. M. of St. Marcella, Connery.
Sr. M. of St. Casimir, Meeney.
Sr. M. of the Holy Cross, Herran.
Sr. M. of the Sacred Heart, Fitzgerald.
St. M. of St. Benedict, Connell.
Sr. M. of the Holy Spirit, Keating.
Sr. M. of St. Perpetua, McGlinchy.
Sr. M. of Bethlehem, Leonard.
Sr. M. of St. Austin, Skelly.
Sr. M. of St. David, Cullinane.
Sr. M. of St. John Evangelist, Muldoon.
Sr. M. of St. Ignatius, Nightingale.
Sr. M. of St. Dominic, Hickey.
Sr. M. of St. Norbert, Reardon.
Sr. M. of St. Hilary, Kelley.
Sr. M. of St. Laurentia, Callery.
Sr. M. of St. Iva, Kelly.
Sr. M. of St. Antonia, Keenan.
Sr. M. of St. Peter Damian, Kenney.
Sr. M. of St. Thomas of Villanova, O'Hara.
Sr. M. of St. John Berchmans, Laplace.
Sr. M. of the Divine Shepherd, McGreevy.
Sr. M. Dolorosa, Kearns.
Sr. M. of St. Josepha, Smith.

Professed of the New York Province

Sr. M. of St. James, Callaghan.
Sr. M. Constance, Little.
Sr. M. of Loretto, Phelan.
Sr. M. Aimee de Marie, Gladu.
Sr. M. of St. Jane de Chantal, May.
Sr. M. of St. Justin, Connelly.
Sr. M. of St. Gerard, O'Neill.
Sr. M. of St. Ignatius, Krug.
Sr. M. of the Divine Heart, Phillips.
Sr. M. of St. Alphonsus Ligouri, Fennell.
Sr. M. of St. Paula, Nolan.
Sr. M. of St. Simplicia, McCarthy.
Sr. M. of St. Gertrude, Sweeney.
Sr. M. of St. Maur, Murray.
Sr. M. of St. Pauline, Marticotte.

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SMC

Conway, Katherine

Eleanor, 1853-1927.

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Good Shepherd : New

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